

JOURNAL

OF THE

BRITISH SOCIETY OF DOWSERS

Vol. XV No. 105



SEPTEMBER, 1959

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BRITISH SOCIETY OF DOWSERS

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JOURNAL OF THE
BRITISH SOCIETY OF DOWSERS
Vol. XV No. 105 SEPTEMBER, 1959

NOTICES

Members are reminded that subscriptions for the year July 1st, 1959, to June 30th, 1960, namely £1 10s. for Home members and £1 for Overseas members were due on July 1st.

* * * *

The Annual General Meeting of the Society will be held at 11 Chandos Street at 3 p.m. on Thursday, October 15th.

* * * *

The Council will always be glad to hear of anyone who lives in London or who has an office in London prepared to help in the running of the Society.

* * * *

In order to increase the Society's numbers, members living abroad are asked to point out to possible recruits that the only qualification for membership is an interest in the Society's objects, and that it is not necessary for a member to be a practising dowser.

* * * *

Overseas members who propose to come to England are asked to inform the Hon. Secretary, and to say whether they would be prepared to lecture to the Society on their dowsing experiences abroad.

* * * *

The Editor would be grateful if members, especially those living abroad, would send extracts to him concerning radiesthesia and dowsing which appear in local papers, giving *the name of the paper* and the *date of issue*.

* * * *

The following book has been added to the library: *Principles and Practice of Radiesthesia*, by Abbé Mermet, 1959. 224 pages. (English translation by Mark Clement).

* * * *

The two books published by the Society, namely: *Dowsing*, by W. H. Trinder, and *Radiations*, by T. Bedford Franklin, should now be obtained from Messrs. G. Bell and Sons Ltd., York House, Portugal Street, London, W.C.2, or from a bookshop.

* * * *

The price of the *Journal* to non-members is 6s. post free. The price to members of new journals in excess of the free numbers is 4s., and of back numbers 2s.

* * * *

The Title Page and Contents of Volume XIV of the *Journal* can be obtained gratis from the Editor on application.

Members taking books from the Library are requested to return them within a month or to ask for an extension.

In making payment (in stamps) for postage of books, or for other purposes, it is requested that values higher than 4d. should not be sent.

* * * *

Six free copies of the *Journal* will be given, on request, to writers of articles in it, in addition to the usual copy.

* * * *

The Society's badges can be obtained from the Assistant Secretary for 1s. 3d., post free.

* * * *

Contributions for the *Journal*, preferably in typescript, should be sent to the Editor at least seven weeks before the first day of March, June, September and December, if they are to appear in the respective *Journals* for those months.

* * * *

Communications for the Editor, and inquiries, should be sent to Colonel A. H. Bell, York House, Portugal Street, London, W.C.2.

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CONGRESS AT MOOR PARK COLLEGE, 1959

The week-end of July 17th to 19th was one of glorious weather and the small party residing at the College, as well as those other members and their friends who joined the party on Saturday and Sunday, seemed to enjoy this opportunity of meeting in such delightful surroundings.

Twenty-two members were booked to stay at the College, but one lady was unfortunately prevented from coming by illness and two other members had to make untimely departures.

The business of the Congress started after supper on Friday with a talk by Mrs. Millen on her recent experiences in New Zealand. She had come at considerable inconvenience as she was far from well and we owe her our sincere thanks for making this effort.

On Saturday morning we were given a talk on Waverley Abbey, by the Rev. Father E. Robo, a priest of the Roman Catholic Church who had lived at Farnham for many years and is a recognised authority on the history of that place and on the Abbey. The attractive and humorous delivery of the venerable Abbé made this talk on the first Cistercian House to be built in England the more entertaining and all his listeners were charmed as well as interested by his address.

Later in the morning an informative and instructive lecture was given by Major Blyth-Praeger on "Radiesthesia and Neurosis."

Immediately after this lecture Colonel K. W. Merrylees spoke a few much-needed words of advice for the benefit of beginners who find they are sensitive and wish to become efficient dowsers. He pointed out that dowsing is an individualistic art and that a method suitable for one dowser would not necessarily suit another. It was therefore unrealistic to expect to learn to become efficient by a set curriculum of study. At the same time they would find that most competent dowsers would be ready to help them.

On Saturday afternoon most of the party, under the leadership of Colonel Merrylees, visited the scanty ruins of Waverley Abbey, situated about a mile away in a large field on the banks of the Wey, and tried their hands at locating the masonry foundations of the once extensive buildings still buried more than six feet below the grassy surface.

After supper a symposium was held, at which five members gave accounts of some of their own experiences.

Baron de Robeck described his successful treatment of two of his racehorses by the use of radiesthetic and homoeopathic methods.

Lt.-Colonel Fenwick spoke of some of his experiences of dowsing for water in England and for uranium in Rhodesia.

Mrs. Williamson, speaking on behalf of her husband in Tanganyika, gave a very interesting talk on his initiation as a dowser and subsequent experiences.

Colonel Merrylees told us of remarkable cases of dowsing for water at Shiraz in Persia and on the island of Bahrein in the Persian Gulf.

Mr. Hyde Parker described experiences in locating and controlling injurious radiations from underground sources.

On Sunday morning most of us who were residents took the opportunity of attending the early service held by Canon Parsons in the beautiful chapel which has been fashioned within the fabric of the building.

Later in the morning Dr. Westlake delivered a lecture on the "Radiesthetic Faculty" in his usual inspiring and eloquent language. This lecture had been intended as a close to the Congress, but as a matter of convenience the hour of delivery had to be advanced.

In the afternoon Mr. W. B. Higgs, who had joined us after a very early start that morning from Glastonbury, gave an address on "Radiesthesia and Agriculture," which was a continuation of the article in the June journal (No. 104) entitled the "Unifying Principle." The lecture was of unusual interest to our members as the subject is one which has not often been dealt with at our meetings, and Mr. Higgs was most patient in answering the numerous questions which were put to him afterwards.

In ending the Congress the President thanked all members who had helped to make it a success, and Canon Parsons for the kind and hospitable reception he and his staff had given us.

The presence of several Overseas members was most gratifying and encouraging. Mr. R. E. Diefenderfer had come from Pennsylvania on purpose to attend the Congress and Dr. Ida Rolf, of New York, attended part of the time. One member, Mr. Michael Scott, came from Tangier, and two from Ireland—Mrs. Dawson and Baron de Robeck, Chairman of the Irish Divining Research Association.

RADIESSTHESIA AND NEUROSIS

*An address delivered at the Congress at Moor Park College on
July 18th, 1959*

By J. F. F. BLYTH-PRAEGER

Whenever I am asked to give a talk, the title is always the hardest part : I never know what to call it and, invariably, when I come to give it, find I have opened my mouth too wide. "So doth vaulting ambition o'erleap itself." This occasion is no exception and I really do apologise, for "Radiesthesia and Neurosis" is worthy of a Charcot or Pierre Janet—while I have scarcely had occasion to discover what either word means.

Let me start, therefore, by definitions of what I do mean ; and I trust you will correct me if necessary.

When I spoke to you eighteen months ago, I borrowed Dr. Parkinson's definition of radiesthesia and I am going to repeat it now if he has no objection, for it is the best and most comprehensive I know and describes exactly what I have in mind. "Modern radiesthesia is," he said, "a quasi scientific application of magic, the sensitivity to and use of all available emanations and the use of thought, both as an instrument and a force."

From this definition springs directly the underlying theme of the whole talk: that both phenomena—radiesthesia in its broadest sense and neurosis in its present widespread occurrence—are inevitable stages in the transition of mankind from the Piscean to the Aquarian Age ; and that they match each other so that radiesthetic treatment ought to be, by its very nature, the most effective means of dealing with neurosis.

For neurosis I have not got such a neat description, though I strongly suspect there should be one and hope, in course of time, to find it. But for the purposes of this talk there are the three main medical divisions into Psychoneurosis, Traumatic Neurosis and Hysteria. With the Psychopath and character deficiency I am not concerned as I have very little experience and doubt whether it would ever fall within the pattern I have in mind any more than a baby born with only one foot comes into the province of ordinary medicine.

Psychoneurosis I take to mean neurotic behaviour due to stresses in the mind itself, complexes and fixations dating back possibly as far as the prenatal state or even beyond if one includes the findings of Dianetics.

Traumatic Neurosis is the result of definite external shock and, whether of childhood or adult origin, is more superficial.

Hysteria, I would say, is more a matter of temperament and, in its form of Conversion Hysteria—where the body puts into physical form the products of a vivid imagination—I can best understand it in terms of Huna. In that case, I imagine, there is a

very efficient link between a probably rather weak Middle Self and a very strong and willing Low Self. The result is that the imagination and the emotions are not sufficiently controlled by reason and vivid and conflicting pictures are sent to the Low Self, who eagerly grabs them and tries, with every success, to put them into practical form in the body. In other words, the tail wags the dog.

In practice, my own limited practice that is, all three types and various sub-types merge and are not easily identifiable ; and, from the point of view of treatment, it hardly matters.

Let me make two points here that will not be unknown to you but which fall within the scope of definitions. The first is obvious : that hysteria is by no means an exclusively female complaint. The second : that neurosis is not necessarily an obscure and awful state into which other people fall. Not a bit of it. We can all do it if pressed hard enough. The deciding factor is the "personal threshold," which varies with each individual. Let circumstances and environment press me right up to it and I remain a healthy and balanced citizen, though liable to grouse about conditions. Let them push me over it—and I am neurotic until the times do alter. In other words, where the threshold is low, you have the typical neurotic. Where the threshold is high, you have the normal person until it is passed. So, when one's routine is upset by the troubles of a neurotic patient or friend, it is salutary to remember that "there but for the Grace of God go I." I can't help wishing that many doctors and hospital staffs realised this more clearly instead of appearing to condemn and penalise the neurotic as a wilful and unnecessary nuisance.

Before leaving this introductory section I should like to mention two suspicions, not yet fully confirmed nor properly understood ; and to ask a question of the astrologers.

The first suspicion is that neurosis is a definite disease, whatever the form it takes. By that I mean that it appears capable of giving one specific reading on a rule. If that reading is there, then other readings of disturbed colours and glands and so forth fit into the neurotic picture and are almost certainly neurotic in origin. If that reading is *not* there but glands and colours are still haywire, one has to look elsewhere for the cause. That brings me to the second suspicion—that to the various types of neurosis one may have to add another : Radiation Sickness. From my own experience and that of others, one may get the picture I have just referred to—glands and colours haywire without any reading for neurosis—in which case the first thing to look for is Radiation : and it is often found. The cause may be anything from an actual increase in fall-out to too many hours spent in front of a television set, from X-ray treatment to a luminous clock at the bedside.

An interesting observation arising there is that a colleague and I, while the H-Bomb tests were at their height, learned to identify our sensations to the point where one could say to the other 'I fancy someone's let off another bomb'—and sure enough a new test would be announced in the Press or the B.B.C. news within a matter of hours. The one of us having made the remark, the other would reply "Then stand by for squalls"; and it was amusing to see how often, almost as we spoke, the telephone would start to ring and keep on ringing for a couple of days as all our hardy perennials began to complain of their chronic symptoms flaring up again, asthma, headache, eczema, exhaustion, 'flu, according to taste.

It seems to me as though, in addition to the instantaneous but short-range gamma rays from an atomic explosion there is also another instantaneous radiation which the physicists so far cannot measure, a radiation that is unlimited by distance and which attacks the nervous systems. As one might expect, the first to feel the effect are the neurotics and the individual reaction varies according to the individual pattern. I mean the asthmatic produces asthma, the neuralgic neuralgia and so on.

When I said "the neurotics as one might expect" I had in mind two conclusions I have reached. One, that the neurotic, as well as being more nervously highly strung is also more psychically sensitive than the normal man; and two, that radioactivity, particularly nuclear radiation, has a strong psychic component.

The question to the astrologers is this: is there any sign or combination of signs in a natal map which indicates either the born neurotic or the level of the personal threshold—conclusively? It may well be that this is already familiar to them but if not I do hope that someone interested in medical astrology will investigate. From the fact of neurosis showing a particular wavelength on a rule it would not be too unreasonable to expect it to be shown also by some particular positioning of a planet, though there is just a possibility—and this is not my subject to expound—that the fixed stars may be more involved than the planets.*

At this point let me sum up my personal views so far and remind you of Dr. Johnson's remark "That every man is entitled to his opinion and every other man is entitled to knock him down for it." So, while not inviting a physical breach of the peace, I trust that anyone who disagrees with me will say so. We are all pioneers and explorers and it is only by the threshing out of ideas and experience that we may hope to progress. I have purposely tried to cut the amount I say to leave time for discussion and if the condensation has made various points unclear, I will gladly do my best to clarify them whenever opportunity permits. My own

* The speaker would welcome comments from any astrologer who may have heard or read this talk.

views, though they are far from original, are then : that neurosis is a state into which we are all capable of falling : that the neurotic, by reason of his hair-trigger reactions to and from the Low Self and his psychic sensitivity is of potentially specialised use in the modern world, when treated and able to use his make-up positively : and lastly, that there is a link between neurosis as a disease and the modern bugbear of radiation.

Now let us turn to treatment and the bearing of radiesthesia on it. I suspect that the doctor and nurse often fight shy of the neurotic precisely because the ordinary clinical means of diagnosis and the normal allopathic treatments are of precious little use and they feel defeated before they start. Further, I believe that some of them still consider neurosis and malingering to be different words for the same thing and so refuse to recognise the existence of real disease. It is perfectly true that some particular symptom or incident, particularly in an hysterical case, may be sham to the point of conscious fraud : but it is my contention that it is a disease state in the patient which induces the *will to sham*.

A further barrier to anyone getting involved with a neurotic case is the fear of the moral (or, rather, immoral) possibilities. Here we have two factors : our old friend Transference (and its companion, Counter Transference) plus the fact that the Life Force, on whatever level it manifests, seems bound to involve in some way and degree its physical component, which is sex-force. The neurotic by reason of his sensitivity is particularly open to both and I would suggest that it is only by grasping the nettle boldly, recognising these factors and dealing with them that the patient can be so greatly helped and can become so greatly worth helping. It is here that the radiesthetic approach, in its widest sense, is of such particular use. Not only can it provide effective means of diagnosis, insight and treatment, but it can also give the protection for both patient and practitioner of which the more orthodox feel the lack.

It may surprise some of you, hearing it quickly and without time for thought, that I should talk about whatever level the Life Force manifests as involving sex. That it might involve sex in the broad conception of Freud is not so bad, but the suggestion that a sudden access of spiritual grace might do so in a Hollywood sense, appears paradoxical and disgusting. Yet it can be true and quite often is. Let me therefore remind you of the experiences of the mystics, where temptations of the flesh and even of blasphemy flare up at quite a late stage on the spiritual path—quoting from memory, I believe it to be in the Fifth or Sixth Mansion of St. Teresa ; and of the more immediate experience of people like ourselves in the process that Christian Science calls “Chemicalisation” and which the followers of Subud recognise as part of the process of “opening.”

In practical experience it is a point that is often missed, both by patient and practitioner and the missing gives rise to much distress and despondency. Yet, when you come to consider things, it is reasonable. If Man is an integrated whole, one cannot expect to stimulate one part or level of him without in some degree stimulating the whole : and the whole comprises both good and bad, strength and weakness. An obvious analogy is the Fire Brigade. One heard during the war of their inability to deal with some particular incident because of the lack of water pressure. Yet what happens when the pressure is full ? Certainly you get a fire-quenching jet from the nozzle, but the higher the jet the more the canvas of the hose strains and leaks, the more the difficulty the two men directing the " branch " (as the nozzle is called) have in keeping control, for it kicks and squirms like a live thing. So with any strong force, even spiritual force, passing through the human organism : one can expect a struggle. The wife-beater may be expected at one stage of his conversion to give his old woman a hiding ; the drunkard to go on a royal bender.

Perhaps I seem to have stressed this point unduly. If so, it is because I am sure it is insufficiently realised and because I have seen clerics, doctors, healers and probation officers at their wits' end and despondent because of some outbreak they have failed to recognise and interpret. To some extent their despondency is justified for, generally speaking, they have not at their command effective ways of either recognising or dealing with it : but I contend that the radiesthetist *has*.

The subject is rounded off by a consideration of the statements in any of the more reliable manuals of Yoga, or of other forms of occult training, that, unless the development of the individual is gradual, progressive and in the correct sequence, the result of the premature rousing or use of the forces involved can be disastrous. And somewhere only the other day I read again the trite statement that the Love of God is no sentimental figure of speech but a roaring force which can destroy the vessel that is not strong enough or purified sufficiently to receive it.

All this may appear to have strayed away a little from the neurotic but it is designed to make clear the need for insight and control at every stage of dealing with the very sensitive and explosive type he is. And this is borne out by the text-book declaration, that a psychiatric analysis is a matter as serious and possibly as dangerous as a major surgical operation. Having made that much clear, it is not my intention to stress the dangers and difficulties of dealing with neurosis but quite otherwise : to emphasise the aspects of control and protection which radiesthetic means can give.

Let us then pass to the practical aspects of dealing with a case and let me remind you at the start of Mr. Eeman's experience—that to hook the troublesome fish out of the pond it is not necessary

to drain it nor to stir up all the mud. Let me also stress that one cannot generalise—I certainly cannot ; I can only speak of my own very limited experience. When faced with a new case, what do I see ? Often someone who is, colloquially, a bit of a drip—for the energy put into a neurosis drains every level of vitality. Usually they are sorry for themselves and feel that something in life is very unfair. Frequently they are badly scared. And nearly always they are on the defensive as a result of being repeatedly told there is nothing the matter with them.

The first step then is to gain their confidence and friendship—to invite the very transference of which so many are afraid. Usually I find that the neurotic, however much he deludes himself, intends to be honest and reacts well to honesty. Further, he is usually more intelligent and quick-witted than his quite normal brother. So a good talk is usually the first step and, during that talk, a tactful exploration of his religious belief and spiritual state. This is tricky ground and the best individual approach is a matter of experience, but, providing it is reasonably efficient, there is hardly ever any difficulty about the response, even to the vehement denial of all religious belief.

Usually I contrive to get a quick radiesthetic look at him before sending him away with a bottle of Bach as a way opener. With a picture of the original mess in mind it is often wise not to rush one's fences but to wait a week or two to see what effect that bottle produces before one sets to with a full-scale diagnosis. It can help to clear the picture of confusing superficialities. Incidentally, I include the Bach Remedies in "radiesthetic means" since they depend on the moods of the patient and involve no chemical changes in themselves.

It may be desirable to keep the Bach treatment going or to add biochemistries or homeopathies for the more severe symptoms and there is much to be said for a combination of oral and broadcast treatment. But there are such rapid changes sometimes that broadcast treatment is the only practical means of keeping up and in many cases, anyway, broadcasting coupled with correspondence is sufficient.

The mention of broadcasting raises two points in parenthesis. The first is important and, I believe, fully realised by all experienced practitioners ; that one must obtain a very definite permission, based on some degree of understanding, before broadcasting anything to anyone. So this I seek during the first contact. Once obtained, I personally seldom go into details of whether they have had any broadcast treatment or not nor of what it was for. This is in contradistinction to the school of thought which holds that the subject should be in a relaxed and receptive state and without prejudice to the one or two specific forms of treatment which do need and must have such prior arrangement.

The second point—and this is one reason why I say my experience is so limited—is that not every person is willing to believe or to risk the possibilities of broadcasting or even of radiesthesia in general. This was very much borne in on me when working with a radionic colleague. It seemed that the majority turned very daringly to radionics as the first enormous step past the National Health Service ; and of that majority few were ready to countenance my sticks and string or to benefit from them as markedly as they did from the “box.” So I cannot generalise about the radiesthetic treatment of neurosis but only of the neurotics who are ripe for radiesthetic treatment.

That ends the parenthesis and we come back to the main line of treatment, which at once divides into two, pure counselling on the one hand and broadcast or physical treatment on the other. The counselling might be dismissed altogether as in the field of applied psychology and common sense. But it is more than that. In the first place it is based on radiesthetic findings and reinforced by anything from the hunch of the moment—the sensitivity to all forms of emanation—to actual pendulum demonstrations to the subject of changes in their vitality or in the states of the various centres and systems. And it will often lead directly to the use of the hands, if only to bring on a state of relaxation. The use of thought comes in, too and anything from overt suggestion to rather panicky prayer (when one feels one has made a mess of things) may be involved. Thought should be reinforced by breathing—there is much on this in Huna and Yoga and elsewhere—so that the breathing of both patient and practitioner comes in for attention. Incidentally, it is nearly always necessary to teach the neurotic proper breathing habits and much good can be achieved by this alone. It will be remembered, of course, that the lungs are in the emotional zone of Steiner. And, over again, all these—thought, prayer and breathing can be strengthened in their effect by the use of the hands.

Now to the instrumental side of treatment and here I would repeat what I said eighteen months ago, that there is little point in going into detail, even were there time, since it would mean nothing to anyone not using a similar technique. But I would willingly explain anything I can afterwards to anyone who is interested.

The first step is to determine the patient's Level of Consciousness and Dominant Colour. This provides the frame within which the whole picture takes form ; and it is also a yardstick of progress and a warning of troubles ahead. The two together, among other things, form the useful check I mentioned earlier of whether an apparent relapse is pure unregenerate devilry or the secondary result of progress. The first results of treatment are very often a rise, both in colour and level ; and when that happens one knows

two things : that the treatment is working favourably ; and what the snags of the next round are most likely to be.

Next one checks for such factors as, first and naturally, Neurosis, followed by Heredity, the three types of Fear, Schizophrenic or Psychotic states, Psychic Infection, Obsession and so on—not forgetting Radiation and the Miasms.

One or more are sure to crop up and very often the spiritual vitality is low. I mention this because it has two aspects, those of cause and effect. If it is causal, then the spiritual state is the first thing to tackle. If it is the effect, then treatment of the other factors will put the spiritual state right. This is important to note and, I believe not always sufficiently realised. Spiritual health may be affected from outside, notably by Radiation and the Miasms : more often, it is cut down from within—and Fear is the prime enemy within the gates. I mean that, rather than the Almighty cutting off or withholding His Grace, we cut ourselves off, notably by giving way to fear and so building a wall around ourselves : and equal to Fear but less frequent, luckily, is Hate.

The problem then arises of how to neutralise or correct whatever is found and for this I can give no rules. Bach or colour are the first means one thinks of but if these are not indicated, one is thrown back on one's wits and experience and the radiesthetic quality of intuition. There is little point in going into the various things and substances I have used, as each healer will have his own well-tryed methods. The principle is always the same—to knock out by one means or another the offensive reading. Metals, diagrams, dielectrically treated stones and other substances, even numerals all have their value but I suspect that it is at least as much some quality in the operator as anything in the method used that counts.

And that is really all there is to it, bar the blood, sweat and tears. Treatment may go on for a long time, even indefinitely. But if all goes as it should, the patient is progressing all the time, both along his own path of development and in his knowledge of how to handle and utilise his personality for the good of his environment. He may never be healed to the point where he becomes the red-faced butcher, who knows not ache, pain or anxiety ; in fact, I believe it would be wrong for him. But he does learn to understand himself and to regulate his life to the best advantage and, when that is impossible, to put up with the repercussions without fear or self-pity.

To summarise and finish, it has been suggested to me that neurotics are the "non-conformists" of to-day (and don't let anyone misconstrue me as saying that Nonconformists, in the sectarian sense are all neurotic!). It would be a fascinating line of thought to try to trace parallels between the influence of Fox and Wesley on the spiritual and social development of their day

and the value of the properly treated neurotic in the world to-day. But that is by the way. No, the suggestion was made precisely because the neurotic threshold is passed when the person can no longer conform to the thought and custom of the time, when the rush and change and materialism is too much for him. The idea developed into the proposition that the neurotic, as a transitional type, is really more "normal" to the Age than the supposedly "normal" man. He, poor fellow, did he but know it, is rapidly becoming atavistic and a little bit "dim"!

Lest this sound too far-fetched and bouleversé, preferring disease over health, let it be clearly understood that, when the suggestion was made, it was also pointed out that the diseased state of neurosis is the result of concentration on the negative aspects of personal make-up and circumstances. The neurotic, to reach his real value, has to find and cling to the positive values in all things. And that is just where radiesthesia can help him so much, by raising the whole operation from a material to a non-material level—and helping the patient to stay there.

The ideal happy-ending is when patients go on their ways rejoicing, saying in almost identical words that they know at last whither they are heading and are eager to get there on their own two feet. True, it is a version of the Soldier's Farewell to the practitioner but it is a version which one is profoundly and humbly thankful to hear.

THE RADIESTHETIC FACULTY

*An address delivered at the Congress at Moor Park College on
July 19th, 1959*

BY DR. A. T. WESTLAKE, B.A., M.B., B.CHIR., M.R.C.S., L.R.C.P.

I can well remember at a meeting of the Medical Society for the Study of Radiesthesia in 1944, after Dr. Guyon Richards had read a paper on "The Occult Forces behind Divining," Dr. Martin getting up and asking, with apparently every justification, "What on earth Dr. Richards' paper had to do with the investigations of the Society?" and, if I remember aright, most other members at the meeting agreed with him. Dr. Richards' reply was simply "Everything," and in saying this he was prophetic, though at the time it seemed largely nonsense. But Dr. Richards was perfectly right, Radiesthesia cannot be understood nor even begin to be explained simply in terms of materialistic science, for it belongs at the same time to the sphere of spiritual science.

It is time I feel that Radiesthesia was put into a wider setting to rescue it from the scientific stagnation into which it seems to have fallen. Mr. W. O. Wood emphasised this when in an address to the B.S.D. in 1955 he said "The most important point is the dowser's apparent unwillingness to tackle the full scope of the gift of sensitivity, and his tendency to restrict his thoughts to what has been described as the hewing of wood and the drawing of water. The thinking public are now well aware that the range of sensitivity cannot thus be circumscribed. The problems facing mankind are greater than the locating of wells and matching of remedies—plumbing and plastering so to speak—and we have to come to grips with the issue of our times and face realities as they are. It is necessary that the sights of the dowser be raised in line with those in science and philosophy in the forefront of the battle for knowledge."

This morning I am going to make an attempt to do this, and to show that, far from being an unimportant curiosity, it is in fact something which has the greatest significance for these modern times and particularly for science and scientific thought, if we can only begin to think about it in the right way and in the right terms.

The truly spectacular advance of materialistic science on all fronts is common knowledge to all. Never in the history of the world has mankind known so much about the material universe and the nature of matter. Never has he had such knowledge of the physical laws which govern it, and as a result, mastery over its manipulation, so that he is able to create and destroy on a scale which fifty years ago would have been deemed impossible.

But this unprecedented advance in the knowledge and manipulation of matter is making for a lopsidedness which it is of the greatest urgency to rectify by a corresponding scientific exploration of the immaterial or spiritual aspects of the universe. Traditionally this has been the role of religion and metaphysics, but this scientific age is unwilling to accept the findings of the mystics or the metaphysicians unless they can be proved scientifically.

There is some confusion of thought as to what is meant by this, if, as is usually assumed, the findings must be explained in terms of materialistic science, then one is asking the impossible and nothing but error results; but if we mean the application of the scientific method, i.e., the investigation of directly-perceived facts by clear rational judgement, even though these facts are supersensible, then true progress can be made and truth results.

But this seems to lead to an impasse. Direct perception would seem to be limited to what our ordinary senses can tell us, the information we can obtain by physical sight, hearing, touch, taste and smell, and the deductions which reason can derive from such

data. Obviously our physical senses cannot give us information about what we cannot sense.

But supposing we could obtain direct perception of these immaterial worlds. It would then be possible to apply the same thought, reason and critical study as is given to the ordinary sense data of materialistic science, and in this way satisfy the perfectly correct desire of modern man to subject supersensible sense data to scientific scrutiny and assessment.

The crux of the situation would thus seem to be whether this direct perception of the supersensible can be obtained. To this the answer of the spiritual scientists is a very definite and emphatic "Yes."

They assert that all men have undeveloped non-material sense organs which can, with appropriate training techniques, be developed, and that such developed senses will give us information and knowledge of these immaterial realms, in the same way as our ordinary physical senses give us information and knowledge of the material world.

In his book *Knowledge of the Higher Worlds* Steiner has given us such a practical manual for the development of these higher sense organs; but those who have been students of this esoteric training know how difficult it is and what demands, quite rightly, it makes on one's patience, perseverance and wholehearted devotion. Nevertheless he who is prepared "to shun no exertion, fear no obstacle and count no time" can obtain entrance into the mysteries and gain direct experience and firsthand knowledge of the realities of the higher worlds. But in its very nature this, at present, is for the few and therefore the vast majority of mankind must be content with the everyday world of physical sense data.

Yet, as I have said, direct experience and knowledge of the spiritual worlds is absolutely essential at this time to give balance to an over-materialistic science which bids fair to destroy us.

One solution adopted by very many is to hark back to the past and to try and revive the ancient magics in their old forms which, while perfectly sound and legitimate to the times in which they arose, have little or no relevance to modern times, and any revival is retrograde and atavistic and lays one open to evil forces.

What then is the solution?

In pondering upon this very pertinent problem it occurred to me that possibly in Dowsing and its wider form of Radiesthesia we might have a key to our problem for these times in which we live.

It is true that Water Divining or Dowsing as such, has an ancient if not very respectable ancestry, but I think it is true to say that it has risen to prominence only in the last thirty years, in other words, Radiesthesia is a *modern* phenomenon. It has reached its present degree of development largely through the painstaking

work of certain French priests—a fact which I believe to be of significance, as I shall hope to show later.

It seems to me that in Radiesthesia in its modern form, we may very well have a remarkable faculty or instrument for exploring the supersensible worlds, particularly the Etheric. It is, if you like, a sort of halfway house between our ordinary physical senses and our developed occult senses—the difference lying in that, while both these are apprehensive of phenomena in full consciousness, in the case of dowsing it is a sense which does not yet function on the plane of ordinary consciousness. Indeed, in my paper on "Radiesthesia in the Light of Huna" I suggested that the faculty was one of the properties of the Low Self which by definition is a subconscious Self.

I know it is generally assumed that the pendulum or rod, via the dowser, picks up radiations of one sort or another. Archdale, in his little book *Elementary Radiesthesia and the Use of the Pendulum* stated it like this "I want you to accept from me as a fact, that all objects, both animate and inanimate, give off radiations, which, if the objects are sufficiently close to you, you can pick up." And Franklin, in his most excellent book *Radiations*—a summary of modern teaching on the subject, and published by the B.S.D.—assumes that this is the key to the dowsing phenomenon, though he admits in the concluding chapter "that something unknown is operating we don't know how." This belief that modern physics holds the key is still, in the main, the accepted view. But, I am coming to think that we have been badly misled in Dowsing by analogies with the physical world. Matter certainly radiates, a fact which has made possible our modern technological civilisation, particularly the whole world of communication; but I doubt very much whether it is the reason for the radiesthetic phenomena.

Let me put it like this. Map Dowsing is usually regarded as an awkward exception to the rule, as it is difficult to see how the explanation of physical radiations can possibly come into it. But suppose the difficulty is one of our own making, made by a wrong assumption, viz., that the radiation theory explains Dowsing. Suppose instead that Map Dowsing is the normal and natural functioning of the radiesthetic faculty, which has nothing to do primarily with picking up physical radiations as such, but is a supersensible sense which makes direct contact with the Etheric world—the world of the formative forces, and under special conditions with higher realms as well.

Objection may be made to this in so far as it is obvious that physical dowsing can detect physical substances such as water, oil, gold and other minerals. It may be, as is usually assumed, that the detection is by picking up the physical radiations, but equally, even in the case of actual physical substances, it may be direct apprehension of the etheric counterpart.

I am not however going to deny that actual physical radiations may be picked up, but if so it is only incidental to the main function of the radiesthetic faculty. In any case I do not regard physical dowsing of first importance, because, as I said in my lecture "The Future of Radiesthesia," I am convinced that instruments will be derived which will be able to pick up physical radiations (and I emphasise physical) with greater accuracy and constancy than the average dowser, though the human dowser will always have one great advantage—the ability to map dowses.

But at this point we must be clear in distinguishing between the faculty and its mechanism of expression. If my surmise is correct that the faculty is a supersensible sense, its expression is a physical one, viz., a nerve and muscle reaction, causing the swing of the pendulum or the movement of the rod. Again you see a sort of halfway house between the spiritual and the physical.

I have been led to this view of the radiesthetic faculty by a very curious phenomenon which all practising medical radiesthetists must have come across and which has caused great confusion and many doubts.

Time and again in cases suffering from some incurable disease and which are in fact dying as, e.g., a chronic cancer case in the last stages, it has been found that the radiesthetic readings do not reflect the actual physical state, very often the readings show an improvement; whereas in fact the patient may be at the point of death. This is most disconcerting, and a favourable prognosis, based on the readings, such as I used to give before I knew better, and which turns out to be utterly wrong, by the patient lying—has brought discredit on radiesthesia in general, and grave misgivings to the practitioner as to the accuracy of his readings.

I remember in my early days of investigation in 1950 a case which shook me at the time and is worth requoteing—it was a case of cancer in the last stages. Between reports on her condition and progress the patient died—a fact known to me but not to the operator. You can imagine my amazement when I received the following report: "There is an improvement in the patient's condition." I made the following comments in a letter asking for further light on what to me was an extraordinary situation: (1) How was it possible to get readings at all if the patient was dead, much less to get readings showing an improvement; (2) If readings were obtained, as they were, it would appear they have no basis in fact, the patient being dead; (3) If this is so, how can one know that one's readings, while the patient is alive, have any basis in fact?; (4) The only conclusions one can legitimately draw are either (a) that the readings are unreliable, as they may be accurate, but there is no means of knowing when they are, or (b) that they are not readings of physical states at all.

But if the last conclusion, i.e., that they are non-physical is correct, as I believe it is, this only makes the whole business more mysterious, as if the readings are etheric readings, how does one get physical ones as one certainly appears to do?

Curiously enough in this last week after this paper was first written, I have had a similar case to the above, in which, in spite of all my experience, I was again caught out in the same way. This was a case of chronic kidney and heart disease in the last stages, i.e., it had got to the point of no return, but the latest radiesthetic readings showed definite improvement. On the strength of these I wrote the patient accordingly—but before my encouraging letter reached her, the patient died. The readings clearly did not reflect in any way the physical state of the patient. I should perhaps add that it was not possible for me to check up clinically on this case.

I believe the explanation of this seeming paradox is as follows: It is true that all radiesthetic readings are etheric readings, but at the present time in the evolution of mankind, the etheric body has sunk so deeply into the physical body and is so firmly attached that for all practical purposes they are identical, and this state of affairs maintains under all ordinary conditions of life and health. Readings of the etheric are thus readings of the physical. But in those cases with pending dissolution by death, the etheric body is gradually drawing apart from the physical and so the radiesthetic readings, while they give a true picture of the state of the etheric body, give little or no clue to the physical, which may indeed be at the point of death.

Similarly, remedies which appear to balance the condition, do in fact act favourably on the etheric, but by so doing accelerate the separation. I am now convinced that in all cases which have passed the point of no return, especially cancer cases, treatment which improves the etheric, actually hastens the physical death of the patient. The operative words are "the point of no return"; this can only be ascertained by a very close watch on the correlation between the radiesthetic readings and the clinical state of the patient, and emphasizes the necessity for accurate clinical observation, instead of the usual remote control.

I was interested in discussing this with a doctor of a homoeopathic hospital to find that the same conclusions had been reached by observation of the effects of homoeopathic treatment on patients in the last stages of chronic disease.

If I am correct in all this, we have been quite right in assuming that radiesthetic readings do give a true picture of the physical condition under ordinary and normal conditions, but for a very different reason from that ordinarily assumed from current theories.

There are four consequences which follow from this view of things which are of some importance.

Firstly, one of the claims of medical radiesthesia is that it can pick up conditions which are pending. This is particularly true of cancer—pre-cancer states can be detected long before there is any physical manifestation. The reason for this is obviously that the state pending manifests first in the etheric, and only after a lapse of time, which may be considerable, passes over into the physical in the form of a tumour. In this pre-state the condition is eminently treatable and curable in the real sense, and so we have here the basis for a true preventative medicine.

This is also the probable explanation of another difficulty of radiesthetic practice, in which the radiesthetic readings indicate a serious and alarming condition, but the clinical condition gives no indication of anything untoward physically. An example of this was a case which had readings which would lead one to suppose there was a serious and critical cerebral condition, but most careful clinical investigation revealed nothing. Confronted with this, one's first inclination is to imagine that the readings must be wrong, but from what I have already said I think one may take this as additional evidence that one is dealing with etheric readings, which indicate what is going to happen physically if the etheric state is not rectified.

Secondly, for the first time in history there is now the possibility of dealing with the racial miasms, which, ever since the Fall of Man have dogged and plagued mankind in the form of chronic disease of all sorts—as these miasms are in fact the fundamental cause of all chronic disease.* (For a most excellent dissertation on the role of miasms in disease I would refer you to the lecture by Dr. Barlas printed in the last issue of the *Journal*—June, 1959). These miasms are hereditary, and it has been impossible to deal with them, as the heredity has been etheric and not physical, though in each individual the etheric miasm manifests physically in aberrations of the protein. This is the reason why McDonagh's Unitary Theory of Disease has given such remarkable results, both diagnostically and therapeutically when it is directed and controlled radiesthetically.

Radiesthesia has now made it possible to detect these etheric miasms and to treat and eliminate them from their physical manifestation in the protein, provided always the pathological state is not irreversible.*

It is difficult to overemphasise the importance of this to the human race if it could be done on any considerable scale, as theoretically it should be possible, in a child, to detect and treat miasms at a fundamental level and in a fundamental way, and so to eliminate them completely—thus breaking the etheric chain

* It seems probable that Radiesthesia has at last provided the real clue and explanation of Hahnemann's miasmatic theory of chronic disease, a theory which has always proved a stumbling block, even to ardent homoeopaths. See Hahnemann's *Chronic Diseases*.

of disease and making possible a disease-free humanity as far as heredity is concerned.

Thirdly, it will be obvious that these concepts can be applied in other ways than the medical, and indeed I know that a well-known member of this Society has applied it to historical research. Working in conjunction with an historian, he acted as the sensitive, using the Q. and A. technique, in an investigation into an obscure period of French history, with apparently astonishing results, if the very favourable reception by those most competent to judge is any criterion.

To explain this sort of thing one must perforce assume that the occult tradition is correct in postulating what is called "The Akashic Record"—a sort of imperishable spiritual tape recording of all past events of the world's history. The tradition moreover is that this record is in the Etheric and therefore accessible under proper conditions to the radiesthetic faculty.

It may be noted in passing that as this record was available to initiates in the past, material records were unnecessary; it is only since men became too sunk in matter to be clairvoyant in this way that written records have become necessary—the so-called historic period of mankind.

I would point out that this method or technique has unlimited possibilities (provided the essential conditions are observed) in many other fields of research, e.g., agriculture, which have hitherto been neglected so that, to quote W. O. Wood, "the result is a paradox. The principles the dowzers seek are known to others, who seek in turn the means of proving them; the dowzers have the means of proving them, but appear these days to be blind to the principles."

Fourthly, it may now be possible to get some idea of what is apprehended by the radiesthetic faculty. If, as I have said, it is not physical radiations nor even psychic radiations—whatever they are, what is it? I venture to suggest that it is the etheric patterns of the formative forces. I have already discussed what these may be in my three papers "The Future of Radiesthesia," "Receptivity, Pattern and Wholeness" and the "Pattern of Health," so I will not repeat it here. But if we find some difficulty in adjusting ourselves to this conception, then I think television can help us, with what I think may well be a true analogy. For as we well know the television picture or pattern is obtained by a process of scanning, as is also the creation of the image in the electronic microscope. In a similar way I suggest that the radiesthetic findings (i.e., the picture or pattern) is obtained by a sort of psychic scanning. This pattern may be in the form of a figure sequence as in the Drown and the de la Warr "rates;" as departures from a norm stated either lineally or in degrees—the usual form of expression of most pendulists; or as actual patterns which appear to symbolise the state of wholeness or health of the human being.

If we find this in turn difficult to appreciate as being so utterly different to the anatomical or physiological representation of a human being, I suggest that some of the schools of modern art such as Cubism or Surrealism may give us a clue. Indeed it may well be that a surrealist picture of a human being may in fact be a poor attempt to depict the etheric pattern of the formative forces lying behind the physical body. The formulae of modern chemistry and especially the pictorial symbols of the chemical composition of various substances should also help us, though the equating of H_2O and Water is now so familiar that it no longer appears the strange thing it is.

I throw this idea out as worthy of some consideration, particularly, as I have already suggested, because the science of radiesthesia has got held up by attempting to explain it in terms of modern physics. I believe these numerous attempts to do so, have in fact obscured what may possibly be the true explanation, and have indeed led us up an entirely false trail and created little else than confusion. This, I feel, is especially true on the Radionic front, including the Unitary Field Theory advocates, where a sustained attempt has been made to explain all radiesthetic phenomena in terms of modern physics—but with very little success.

If there is any truth in my suggestions, it follows that it is very important to get things quite clear in the realm of medicine. Modern medical science, as we all know, deals with physical states and conditions, either normal as in physiology or abnormal as in pathology; and the therapy which follows, either allopathic medicine or surgery, deals with physical conditions with physical substances—drugs and/or the manipulation or removal of physical matter.

Radiesthetic medicine on the other hand deals with quite another realm—the realm of the formative ethers, which in all cases precedes and underlies the physical. Its true sphere in therapy in relation to the physical is thus a true preventative medicine, as I have already explained, and treatment is directed to this end. But we must recognise that if the disease has passed over into the physical and manifests pathologically, then while radiesthetic treatment can still rectify the etheric pattern, it will not, as a general rule, be able to deal with the actual pathological state. It is, however, always worth trying radiesthetic treatment, as one never knows to what degree the pathological state has become fixed and unchangeable, i.e., irreversible, nor indeed what degree of compensatory functional efficiency a diseased organ may acquire if the basic cause of the disease is removed. Indeed in this field we are still woefully ignorant and a great deal more clinical radiesthetic research is needed. For example, to take an extreme case, in a cancer with tumour formation is it possible to eliminate the malignancy element, even though the tumour remains, i.e., turning a malignant tumour into a benign one? At present we just don't know.

The foregoing is the real reason why radiesthetists should *not* try to reproduce a diagnosis in terms of medical pathology, as so many medical radiesthetists still do, and especially in terms of diseased anatomical organs or areas.

In a correct radiesthetic diagnosis there is always a basic cause, usually miasmic, which affects the whole body and its various organs and parts in varying degrees. The body is sick *as a whole*, and it is not, as in pathological medicine simply a question of a diseased heart, or liver, or kidney or any other part of the human body, though these of course may be affected.

It explains too why it is so difficult to make a satisfactory radiesthetic diagnosis in pathological terms, and why such tests devised to test the accuracy and validity of radiesthetic diagnosis so often fail or break down, with radiesthesia summarily dismissed as scientifically useless and inaccurate. The difficulty is, however, one of our own making and would never have arisen if the respective spheres had been recognised.

It is obvious from this that a true comprehensive science of medicine would embrace both aspects, as they are complementary to and explanatory of one another in the contemporary world. Indeed with the present degree and amount of disease both are necessary. If medical radiesthesia would realise its true preventative possibilities, as well as that its main function is in the sphere of health and wholeness; and if materialistic medicine could realise that it has only half the story, and that the worst half, then something revolutionary in the world of healing might take place. For it is clear that increasingly as the miasmic causes of disease were eliminated, pathological medicine would become less and less necessary, as the disease state would seldom pass into the physical to become fixed in an irreversible pathological pattern, palliated by physical drugs or surgery. This whole inter-relationship of the two aspects of medicine is clearly research work for the future.

Let us now come back to the radiesthetic faculty and its functioning. It will be clear from what has been said so far, that if the faculty is the instrument for the exploration of the super-sensible realms which I have claimed, then we must be able to rely on its efficiency and reliability, i.e., on the truth of its findings. What then are the conditions or factors which make this possible?

But first the faculty itself.

I regard the faculty as a gift of God, like any other gift, whether in sport, music or art. It is possessed by the many in some degree, but only the few are real masters; but whether average or superlative the natural gift can be trained and developed, either by direct training and demonstration from an expert, or by studying the various text books which describe and explain the various techniques. Having thus acquired some degree of proficiency

further development of reliability depends, in my view, on three main factors :

(1) It is essential that the radiesthetist operates in full consciousness. It is fatal, at this stage of world development, to go into any sort of trance or semi-consciousness, one must remain fully awake and fully aware. This rules out any sort of Spiritism or trance mediumship, which is disastrous if one's real aim is Truth ; for to let consciousness abdicate is at once to lay oneself open to spirit possession to a greater or lesser extent, or to invite error and falsehood. The operator thus, even though the faculty operates subconsciously, *must* retain full conscious control all the time.

(2) One must ask the right questions. This is of paramount importance, as all radiesthetic work, including water divining, is in essence the asking of questions. If we are to get the right answers we must ask the right questions, which may be unformulated and unspoken as in most water dowsing, or they may be specific and spoken aloud as in the technique of Q. and A.

To be able to ask the right questions one must first of all have actual knowledge and information on the subject being investigated. Thus if it is Water Divining then a knowledge of geology, mineralogy and hydrology is very necessary, as Colonel Merrylees has so often pointed out. If it is Agriculture, then a sound knowledge of the theory and particularly the practice of farming is required, together with the ancillaries such as ecology, animal and crop husbandry and the science of soil, etc. If it is Healing, then a thorough knowledge of medicine, such as is given in the training of a doctor is invaluable. Indeed, I regard this as the reason why, other things being equal (which includes open-mindedness and spiritual awareness) a qualified doctor gets better results than a lay practitioner.

This is the correct use of intellectual knowledge, it should provide a reservoir of facts and information from which the intellect can gather material to formulate the right question. But beyond this one must have the ability to reflect, to give proper time, thought and consideration to thinking out in detail any given problem and formulating it precisely. The possession of the faculty is no excuse for poverty of facts or intellectual laziness.

In passing I may say that I believe that this is the explanation as to why it is so difficult for different radiesthetists to get the same answer to a specific problem. In so far as no two people think exactly alike they in fact ask different questions and so receive different answers. If they could only ask the same question, they would get the same answer.

All this is the reflective side of thought, but two thousand three hundred years ago Aristotle defined the working of thought in the human organism as primarily creative and only secondarily

reflective. This creative aspect is something which we have almost completely forgotten in these modern times and yet it is of considerable importance to the matter under discussion.

Let me quote Canon Shepherd from his book *A Scientist of the Invisible*—talking about Steiner's influence on thinking, he says "He himself (i.e., Steiner) in direct experience found in thought the doorway into the perception of the spirit world. He had discovered, in the evolution of sense-free thinking, the one means whereby he could understand and relate together his experience of different levels of supersensible knowledge and apply to it, at every level, *conscious rational judgement*. Moreover, in discovering the new powers and possibilities of thinking as an instrument of knowledge, he had also discovered in it functions of which man had lost all knowledge. He had discovered that it operated in creative formative forces in the life of man, both in the spiritual and physical worlds, a creative function which in its own way was more primary to it than its function as the instrument of human knowledge."

I do not propose to pursue this matter further as it is too vast a subject to do more than mention, but it makes the task for the future quite clear—the raising of the powers of thinking from the bondage to sense impressions—materialistic science, into direct perception of supersensible reality—spiritual science. This is what Steiner means by "the redemption of thinking."

Let me quote Canon Shepherd again : "Two thousand years ago, Christ initiated human feeling and devotion into faith in the spirit world and in the reality of man's spirit destiny, and so made possible the evolution of his ego-consciousness and the development of his powers of thought. To-day He would make possible for him the recovery in clear knowledge and understanding of his true spirit-heritage, by initiating his thinking into direct spirit-experience. The redemption of human thinking is the completion of the spirit-initiation of mankind in Christ."

(3) This brings me to my last point—how can we seek to avoid the inevitable error in all human thinking?—the reason why the redemption of thinking is so necessary.

Let me say quite simply that I believe such a redemption is only possible through Christ and His redemptive powers, as revealed to us in the profound mystery of Golgotha.

It may sound strange at the end of a talk which has endeavoured to be scientific to introduce such a note. But you will remember that earlier on I said that Radiesthesia in its modern form was very largely the work of the French priests. I do not regard that fact as accidental, indeed I regard it as of the greatest significance. They had two very positive assets—they strove to be Christ centred and they had the time and leisure for creative thinking—the result was Radiesthesia, which points a moral for us to-day.

All human thinking, since the Fall of Man, is liable to error and untruth, only through the Spirit of Truth can we be preserved in this materialistic age from falsehood and destructive thinking. I believe it is literally true, insofar as science is the search for truth, that Christ—the Way, the Truth and the Life, is a scientific necessity, and this applies equally, strange as it may seem, to such a humble science as Radiesthesia.

“God hath chosen the foolish things of this world to confound the wise and God hath chosen the weak things of the world to confound the things that are mighty ;

“And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.”

In the eyes of the world Radiesthesia is a thing of no account compared with, say, nuclear or astro-physics or atomic research, and yet, as I have tried to show, it can, when properly understood, open to us the mysteries both in this world and the world invisible. It can reveal to us the Truth insofar as our finite minds can comprehend it, so that, to quote, “Once again a corner of the Veil has been lifted.”

Let me close with this quotation from Steiner from his book *True and False Paths in Spiritual Investigation*, written in 1924.

“We live now in an age which despises the spiritual much in the same way as men of a far-off time despised the material world, because the spiritual world was accepted as a matter of course.

“We must try to enter again into the understanding of those times so that we shall once more be able to accept, and place side by side, with the teachings of the astronomers and astro-phycists, of zoologists and biologists, what the spiritual knowledge of the divine inner content of being reveals. The time for this has come. We must be ready to meet it if we are ever to solve our problems ; if we are ever again to discover religious art, and the gifts of healing and so forth.

“Just as in ancient times mankind was spiritually enlightened, so that the material world was despised and as at a later time material knowledge grew so strong that it extinguished the spiritual, so now an age must come when men must rise from their marvellous and all-inclusive knowledge of the external world to a renewed mystery reality—to a new art of healing, a deepened artistic life and a penetrating spiritual knowledge in humanity.”

I believe profoundly that it is the privilege of Radiesthesia to make its very special and, in some ways, unique contribution to the reintegration of material science and spiritual science, and to that restoration of wholeness of vision and outlook, of feeling and thinking which is the task of this age.

RADIESTHESIA IN AGRICULTURE

THE RÔLE OF INNER-SENSORY PERCEPTION IN THE TREATMENT OF THE SOIL

*An address delivered at the Congress at Moor Park College on
July 19th, 1959*

BY W. B. HIGGS

Investigators and operators in the special sphere of what is called radiesthesia, have over the years accumulated such a wealth of evidence in widely different fields of operation, that only the most hardened sceptic can any longer entertain any doubt as to the reality of these phenomena, in the same way as the evidence for telepathy and related phenomena is now as well established as any other basic fact of science.

It is clear that there must be some unifying principle which will link all these phenomena together and provide a concept of their nature and characteristics just as the Cartesian Mechanistic theories have provided a framework for the physicists. In the June issue of this Journal an article was published in which I attempted to indicate the direction in which we should look for this principle.

THE LIVING SOIL

When an operator is diagnosing or treating human beings or animals, their livingness is self-evident and his contact with his subject is easily achieved by means of a blood spot or other acceptable sample. With the soil, however, this livingness is not so apparent and only some knowledge of the mysterious world of the soil, teeming as it is with the activities of myriads of living organisms, can help the operator to find a point of contact with the living organisms which are to act as agents to the percipient experimenter.

Walk over a freshly ploughed field, pick up and examine a newly turned clod of earth from one of the furrows. To the uninitiated it will have the appearance of being solid and inert and one might well wonder how such an embodiment of lifelessness could possibly respond to the evocations of the experimenter in radiesthesia in the same way as the living organisms of human beings and animals are known to respond. The flocks of seagulls which add beauty to the landscape as they follow in the wake of the plough belie this first impression and give a hint that this clod of earth is not as dead as it looks. But no one who has not studied the subject can have any inkling of the truly prodigious activity that is going on in the apparent stillness of the soil.

Soil scientists, chemists and biologists have been busy, during the past half century, uncovering the secrets hidden in our clod of earth and the fascinating tale of their discoveries of a hitherto unsuspected vast new world is told by Sir John Russell, late

Director of the Rothamsted Experimental Station in his recently published book, *The World of the Soil*. Yet, as Sir John says, only the fringe of the subject has so far been touched, and he expresses a doubt as to whether we shall ever get to know all there is to know about this seemingly lifeless lump of earth.

The first thing to realise about it is that roughly half of it is composed of empty space, empty that is to say except for air and water, which are required for the maintenance of the organisms whose habitat it is. Literally honeycombed with innumerable minute crevices, channels and crannies, these are filled with air and water and are inhabited by the denizens of this fabulous world. They all require oxygen which they take mostly from the air but some have the remarkable capacity to extract it from certain compounds, and they all need water, whilst the temperature must be maintained within fairly narrow limits. They can, however, exist without sunlight.

SOIL INHABITANTS

Methods have been devised whereby it is possible to make direct counts of the population, and these show that one grain of soil contains from 1,000 to 4,000 million living bacteria. Put in another and more graphic way this means that about one quarter of a million of these living organisms can be accommodated on a largish pinhead.

The numbers vary almost from hour to hour, due, it is believed, to the activities of other organisms of a predatory type.

In addition to these swarming myriads of invisible bacteria, there is also a huge army of visible meso-fauna, i.e., insects and worms, numbering something like between two and three thousand million per acre and in great variety. There are no reliable statistics for Great Britain to show the total weights of micro-organisms and meso-fauna per acre, but it is recorded that in a Swiss grass field there were found to be as many as 10 tons per acre (to a depth of 6 inches) including 4 tons each of bacteria and micro flora and $1\frac{1}{2}$ tons of earthworms.

And all, down to the last bacterium, are living organisms.

FOOD CONSUMPTION

This prodigious population relies for its existence on the organic matter in the soil, and many years of investigation by the Rothamsted Experimental Station have shown that in one year as much as 15 million calories are dissipated per acre, mainly consumed by the soil inhabitants.

In this connection Sir John Russell makes the following significant comment:—

"It is interesting to note that the 15 million calories lost from the soil and presumably consumed by the soil population would have sufficed for the needs of 12 persons, while the calories in the human food produced sufficed only for two. Much of our agricultural effort goes in sustaining the large and varied population of living things in the soil. We get only the by-products of this activity."

A humbling thought indeed that the "lords of creation" should be so entirely dependent for their very existence on the crumbs that fall from the rich man's table.

No calculation is available to show what percentage of the 15 million calories is consumed by the predatory and harmful sections of the population, but it must be quite considerable and attempts have been made to bring them under control, either by direct elimination, through the use of chemicals and by sterilisation, neither method being, for various reasons, satisfactory, or indirectly, by altering the ecological conditions, e.g., anti-biotics.

May it not be that just here there is scope for profitable experimentation with the application of inner sensory perception? If we can restore balance to the soil by rescuing from the predators and harmful organisms enough calories to feed even one more human being per acre this would be equivalent to increasing the human food supply by 50 per cent. With the world population increasing annually at the rate of 30,000,000 the experiment is at least worth while however much the pundits of materialistic science may raise their eyebrows at such a suggestion. Indeed, experiments which have been in progress for the past three years indicate that the chances of success are by no means negligible.

A TENTATIVE HYPOTHESIS

On what basis have such experiments been conducted? The approved scientific procedure is to formulate a hypothesis and then endeavour to verify it by observation and experiment, i.e., the empirical method.

Four years ago an attempt was made by the writer to indicate the form that such a hypothesis might take. It consisted of a symposium of quotations from the writings of eminent scientists and philosophers, which seemed to point the way to a general hypothesis for the study of dowsing, radiesthesia and other so-called "paranormal" phenomena—paranormal presumably because they cannot be fitted into the "normal" mechanical functioning of the universe.

Since then a considerable amount of further research work has been carried out, supplemented by long-term practical experiments on a farm scale, the results of which have been sufficiently encouraging to warrant the formulation of a tentative hypothesis in the following terms:—

1. The Universe around us and including ourselves is a Continuum of Mind Stuff.
2. Every existing entity, from the simplest to the most complex, is a focal point in this Continuum.
3. Every existing entity has an interpenetrating field of influence which affects in varying degrees all others.
4. Inherent in the heart of every organism is the Creative Power of the Cosmos which gives each its characteristic form and endows it with an immanent principle and intelligent purpose.
5. In virtue of this intelligent purpose atoms are collected into molecules, molecules into cells, cells into tissues, tissues into organisms and organisms into individuals.

6. The distinctive characteristic of the Creative Power being Intelligence, at each stage of this progress organisms are endowed with what may be thought of as a collective intelligence of a higher degree, superior to the intelligence of its component parts.

These six postulates embody the thought of a number of eminent scientists and philosophers. It was Eddington who pointed out that physicists were concerning themselves only with the structure of the atom and not its content, which he concluded must be the stuff of consciousness; Jeans affirmed that matter is derived from consciousness, not consciousness from matter; Raynor Johnson deduced a psychical continuum from a study of the nature of the universe and Smuts asserted that all objects of nature whether animate or inanimate have their own "fields," the intermingling of which is creative in nature. Whitehead concluded that the universe is entirely composed of minds, whilst Douglas Fawcett called electrons "mindlets" or "psychoids." Whitehead furthermore argued that all atoms throughout the universe interpenetrate each other and that all physical objects and all forces are connected with each other because everything in the universe is in some subtle manner "aware" of everything else.

In this Whitehead seems to be echoing the pronouncement of Sir Francis Bacon, made more than 300 years earlier in his *Natural History*.

"It is certain that all bodies whatsoever though they have no sense, yet they have perception . . . and whether the body be alterant or altered evermore a perception precedeth operation; for else all bodies would be alike one to another."

This assertion of the existence of a subtle mutual "awareness" (or prehension as Whitehead calls it) is inherent in every existing entity throughout the universe should be of the most profound significance to all who are interested, whether as operators or investigators, in the phenomena of radiesthesia and cognate sciences.

For all this would seem to provide a considerable weight of informed opinion in support of our tentative hypothesis, which, if correct, would then offer a reasonable explanation of the phenomena of radiesthesia as also of the related subjects of telepathy, precognition, clairvoyance and psychokinesis.

FARM-SCALE EXPERIMENT

In the farm experiment, to which reference has been made and which was carried out in an attempted verification of the hypothesis, the results showed that over a period of three years, in 13 fields out of 14, from which it was possible to obtain accurate records of the harvest, the treated halves of the fields showed a significant increase in yield over the control halves, varying from 5 per cent. to as much as 50 per cent. The area involved was 220 acres and conditions in respect of cultivation, fertilisers and spraying were identical.

Nevertheless as the experiment was not carried out under strictly scientifically controlled conditions it is held to be, from a purely scientific point of view, of no value, although it provided some measure of satisfaction to the experimenter. The crops grown on the farm were principally wheat, oats, barley, potatoes and sugar beet. Although practically all the fields on the farm were treated, no attempt was made to ascertain comparative yields from those fields where the method of harvesting made it too difficult to ensure accurate records. Nevertheless the farmer stated that over the three-year period of the experiment the overall output of the farm had increased by approximately 25 per cent.

During the same period other isolated experiments were carried out, most of which gave positive results. There was, however, a complete failure with a small 4-acre field of potatoes, which was ruined by blight; on the other hand, to offset this failure, two other fields of potatoes some 50 miles away, each of 10 acres, produced positive results; not only did they escape the prevalent blight, but they yielded something over 11 tons per acre of excellent potatoes in contrast to practically all other fields of potatoes in the neighbourhood where the average yield did not exceed 8 tons and where great havoc had been wrought by this disease.

PRACTICAL DETAILS

To turn, in conclusion, to some of the practical aspects of experiments of this nature. Just as in physics the Cartesian mechanistic hypothesis formed a framework of general conceptions of the nature of physical objects and their interactions, which the physicists have filled in to such good purpose, so the experimenter in so-called "paranormal" phenomena must formulate an hypothesis in terms that interpret to his satisfaction his outlook on the realities of the universe around him. This will serve as the framework for his experiments.

The hypothesis should include the concept of a continuum, and it is immaterial whether the experimenter thinks of it as a Continuum of Consciousness, a psychical continuum, or a continuum of Mind Stuff, so long as the word-symbols he uses represent to *him* his *own* highest inner convictions as to the nature of the universe. It should also include the concept of interpenetration of all contents of the continuum, and of their continuous mutual interaction.

The experiment should be treated on an ecological basis, meaning by this that all the factors involved in the situation are to be included in the treatment, e.g., the soil, the soil inhabitants, the seed to be drilled, even the air and water in the soil, and, of course, not forgetting the human element. This is important because the whole operation needs to be regarded as a co-operative effort by all the factors, without any exception, for the express purpose of producing some benefit or other for the good of the whole. The experimenter must consider himself as the leader of the operation

with the over-ruling imaginative faculty which controls or exerts an influence on the interpenetrative "fields" of influence to which reference has been made earlier in this article.

It will be helpful to the experimenter if he takes the trouble to walk over the fields he is proposing to treat, bearing in mind all that he knows about the fabulous world under his feet. It will help him to establish good relationship with these all-important allies and partners in a joint enterprise. If he is carrying out the treatment at a distance from the site, he will probably require some means of identification. These may take the form of plans, or aerial photographs together with small samples of soil from each of the fields. But all these details are a matter of individual preference, as also is the use of any instruments he may fancy. There is a wide choice of them and if he decides to use them he must suit his own fancy as long as he realises that whatever the instrument may be, it cannot of itself produce any effect. It is to the experimenter what the microscope or the telescope is to the research worker or the astronomer. The microscope does not see things, it enables the scientist to observe things which the naked eye is unable to detect. The instruments then are to be regarded as an aid to the experimenter's consciousness only.

CONCLUSION

It must not be assumed that anything that has been written in this article is intended to suggest that experiments in the as yet uncharted territory of radiesthesia can be carried out by any rule-of-thumb procedure. Indeed it is highly probable that the great majority of successful operators have never formulated any hypothesis in the form presented here and would very likely disclaim any need to do so. Nevertheless if they were to analyse their own mental attitude towards Life and the Universe around them they would find that it is not fundamentally different from what the writer has attempted to describe in this article. How, for instance do they achieve the essential attitude of detachment?

The success of the experiment will be in proportion to the experimenter's understanding, instinctive or acquired, of the Oneness of the Universe so vividly expressed in the oft-quoted couplet of the poet Shelley :

" All things by a Law Divine
In one another's being mingle."

SUBSTRATA OF CONSCIOUSNESS

A lecture delivered to the Society on June 18th, 1959

BY MAJOR B. WILMOT-ALLISTONE, F.R.S.A., F.P.H.S.

The Chairman : I have much pleasure in introducing Major Wilmot-Allistone, who has kindly undertaken to give us an address this afternoon.

He will be already known to many of you, for a year and a half ago he gave us a lecture on "Cosmic Consciousness and Telesthesia," and he has been a welcome guest at several subsequent meetings.

Major Wilmot-Allistone is primarily a philosopher, and is an experienced lecturer on philosophic and psychological subjects.

The practice of telesthesia gives rise to the question of there existing some natural faculty on which the phenomenon depends, whether it is a faculty peculiar to few or whether it can be developed by anyone with sufficient patience and will.

I regard my own views as purely theoretical and incapable of proof because the whole question lies outside the bounds of physical science, but I believe that others hold the same views in a variety of forms. The question which must first be considered is the nature of what we call "consciousness," and here it is difficult to break away from the three dimensional mode of thought which regards consciousness as being dependent on a vehicle of expression. This I consider to be putting the cart before the horse as "consciousness" is the intrinsic Universal Principle on which the physical universe depends for its being. And I would extend this to the point of postulating that as Universal Consciousness must necessarily be a timeless principle, it and the physical universe cannot be considered as cause and effect, which supposition would suppose cause to "precede" effect, but must be considered as "associated phenomena." I therefore consider Descartes's dictum, "cogito ergo sum" (which has been criticised by Professor Huxley) as being an exact appreciation of the principle. "I think, therefore I am" implies that "thinking" and "being" are the associated phenomena which have just been considered. But the use of the word "thinking" in this connection must imply "abstract" thinking or consciousness rather than reasoned thinking controlled by the brain, because the latter is clearly the action of a physical vehicle. Consciousness is a state, unconscious of its own consciousness in the same way, we might say, that the state of sleep is unconscious of itself, being the result of the suspension of certain action in the physical vehicle.

In considering universal consciousness and physical matter as associated phenomena there is some risk of becoming lost in confused reasoning since although Universal Consciousness is an intrinsic principle and consequently independent of physical matter, it is not a phenomenon. Being creative it cannot have an isolated existence and therefore the physical universe must result

from Universal Consciousness and is an associated phenomenon of it. It is a state of Infinite Potence whose nature cannot be measured by the finite brain. There may perhaps be an analogy in the connection between the energy of static electricity, magnetism and electrical force, so that Universal Consciousness might be conceived as being the positive pole of static energy, and physical matter the negative pole of the three dimensional universe. If it is true that consciousness and physical matter are associated phenomena, it must follow that all forms of matter, whether of simple or complicated structure, must be en rapport with the counterpart of consciousness on the principle of action and reaction being equal and opposite. In applying this principle to the construction of atoms and considering the hydrogen atom as the simplest example, it follows that the proton and the electron must each have its associated consciousness within Universal Consciousness, and that that of the atom is en rapport with that of the combined components. This means that the proton and the electron are subjective to the atom and may be considered as substrata of the consciousness of the atom. In following this train of reasoning it will be seen that the principle can have no limitation and it is unnecessary to call attention to the fact that it is held as "God" in all mystery religions. Man sets up his gods beyond the frontier of his knowledge and understanding, and phenomena observed beyond that frontier must necessarily be considered by him as "miracles" because they appear to be contrary to the Laws of Nature. When he begins to discover natural laws of which he was previously ignorant, his cultural frontiers extend and his stock of miracles decreases. But herein lies the cause of his moral decline and possibly also of the fall of successive civilisations, because his increasing familiarity with phenomena which were once metaphysical mysteries destroys his belief in what religion calls his Divine or Spiritual origin, or the state which we are considering of Universal Consciousness.

When I had the pleasure of speaking before this Society in December, 1956, I made use of a simple chemical formula to explain what I meant by the "consciousness of inanimate matter" and find that the repetition of some parts of that address will be inevitable. I explained the build-up of complicated chemical compounds from molecules and showed how the nature of the compounds, and consequently their "consciousness," changed as the build-up progressed. When an atom of sulphur combines with two of hydrogen, a molecule of sulphuretted hydrogen (H_2S) results; the addition of 4 atoms of oxygen produces sulphuric acid (H_2SO_4) and, up to this point, chemical affinity exists. But should zinc (Zn) be added, there occurs a change in the formula which I regard of such significance in this discussion that I will make full use of it later. With the addition of the zinc we now have the formula $ZnSO_4 + H_2$, and it is written thus because

chemical affinity no longer exists. The hydrogen atoms immediately separate themselves from the compound and each reasserts its individual entity of $H + \text{consciousness}$ composed of $\text{Proton} + \text{consciousness}$ and $\text{Electron} + \text{consciousness}$. This behaviour is not fortuitous, but is an unalterable chemical reaction inherent in the compound $\text{ZnSO}_4 + \text{H}_2$ and must, therefore, follow a conscious purpose. From the reaction it is clear that when certain elements are introduced into compounds where the components are of chemical affinity, that affinity ceases so that, as in this case, one component becomes free and reclaims its own individuality. Expressed in terms of the theory of consciousness, it may be said that the consciousness of each individual atom is merged with that of others so that the resulting consciousness becomes successively changed by the association of each individual atom without that atom losing its own consciousness. Each becomes subjective to the whole and its consciousness is a substratum of that of the whole. Atomic structure is the basis of physical matter, and each atom may be said to have its own frequency in affinity or inaffinity with others, but in the timeless state of the associated phenomenon of consciousness, the word "rapport" must be used for "frequency."

Professor C. G. Jung, in so much of his writing, develops the principle of substrata of consciousness, but confines it to the functions of the unconscious and conscious spheres of the psyche, scientifically considered, without excursion into metaphysical theory. Jung shows that not only has the Ego a conscious and unconscious entity, but also a collective unconscious which includes the unconscious of the family, tribe and race. He shows that there is a part of the collective unconscious which can never be raised into the consciousness of the Ego and if my understanding of his meaning is correct, his term "collective unconscious" is what I refer to as "Universal Consciousness," for in *Contributions to Analytical Psychology* (p. 6) he says:—

"The psyche deserves to be taken as a phenomenon in itself, for there are no grounds for regarding it as a mere epiphenomenon, even though it is associated with the function of the brain; just as little as one can conceive of life as an epiphenomenon of the chemistry of carbon," and further, in *Wirklichkeit der Seele* (p. 212) he says:—"We can very well determine with sufficient certainty that an individual consciousness, with reference to ourselves, has come to an end in death. Whether, however, the continuity of the psychic processes is thereby broken is doubtful, for we can to-day assert with much less assurance than fifty years ago that the psyche is chained to the brain."

The use of apparently contradictory terms need cause no confusion, because each is correct within its own sphere. In relation to the objective consciousness this psychic function is unconscious, but within its own sphere, and not subjective to objective con-

sciousness, it is static consciousness. This principle has already been demonstrated in the objective consciousness of individual atoms being subjective to that of the whole chemical compound.

In spite of scientific reticence Jung clearly believes that the individual psychic processes do not come to an end in death, and we may therefore assume that the objective conscious sphere of the psyche is not lost, but continues as part of the unconscious, becoming objective within its own sphere. Again we must consider the parallel of the hydrogen atom being the unconscious entity in the sulphuric acid compound, but returning to the sphere of the conscious on the introduction of the "lethal" element of zinc.

Although the unconscious is not chained to the brain and, according to Jung, the two spheres are separate entities, they are associated phenomena, but the unconscious seems to function in a timeless and spaceless realm. He, Jung, speaks of the "unfathomable unconscious" within which, at some time, there formed the individual psyche which gathers experience and knowledge in the successive spheres until it reaches the human, tribal and family groups, and finally becomes individualised in the Ego. He says:—"The collective unconscious is the mighty spiritual inheritance of human development, reborn in every individual constitution." This is clear enough, and the same principle applies if we say that within Universal Consciousness is born the individual consciousness which becomes manifest and conscious of itself in the brain. "Cogito ergo sum."

From what has been said it follows that all manifestation in the physical world has its associated phenomenon in consciousness and that each such dual entity has its associated phenomenon in Universal Consciousness. It is, so to speak, a piece broken off from Universal Consciousness, and I borrow the expression from Jung's *Modern Man in Search of a Soul* where he defines a complex as "psychological parts split off from the personality, groups of psychic contents isolated from consciousness, functioning arbitrarily and autonomously, leading thus a life of their own in the dark sphere of the unconscious, whence they can, at any moment, hinder or further conscious acts." As a tree puts on a ring of wood and a ring of bark every year, so the thinking, learning and activity of each successive manifestation on earth of the psyche adds one stratum to the individual unconscious entity which, at the death of the physical body, becomes an entity conscious in its own sphere.

Continuity of consciousness is the only logical conclusion to be drawn from the phenomena of our three dimensional world, and I regard successive earth lives as beads upon a rosary. But though complete acceptance of reincarnation must follow, I do not accept it as it is generally understood, but believe that parts, or substrata, of the individual unconscious entity reincarnate at the same time,

perhaps, but in different physical bodies, and thus gain knowledge and experience from the different environments.

Before leaving this aspect of the subject I will discuss shortly the science of Astrology to show how each earth life is moulded to the planetary pattern as observed from that particular point on the earth's surface at the moment of the birth. Each planet and zodiacal division of the heavens has its own nature and influence, and it is clear that the angles of declination of the planets from that particular point must vary, however slightly, from those observed from any other point. Each declination, as all else that we have so far considered, has its own associated phenomenon in consciousness, and therefore the mingling of the vast multiplicity of what are called "aspects" must result in as many variations in the nature of consciousness, environment, disease, health and general experience. This creed would be pure fatalism if it were not for the fact of free-will in our individual thinking and the accumulated, but unconscious, knowledge and wisdom built into our unconscious entities by the experience of successive earth lives. Whatever we may pretend to think, we know subconsciously whether it is true or false. But although we have (within certain prescribed limits) free-will in thinking, we have no control over the results or associated phenomena of the thoughts. Thoughts are operative.

The three important points in a birth chart are the position of the Sun at the time and place of birth which gives the deeper nature or Individuality, that of the Moon which shows the Personality as it appears to associates and friends, or the mask worn before the world, and the degree of the zodiacal sign on the Ascendant which colours the world into which the child is born. It is the Ascendant which shows the type of person he is when he is not indulging in his deeper thoughts or playing a part before the world: it is the kind of person he feels himself to be.

When the aspects which these three make to each other (infinitely varied by aspects from the planets) are harmonious, the life will be more harmonious, ordered and uncomplicated than when they are inharmonious.

The birth chart, then, shows the nature of the consciousness seeking Earth experience, and is the associated phenomenon or effect of earlier free-will thinking; the epitome of substrata of consciousness. "As a man thinketh, so is he."

The fact that a map of the heavens at the time of birth shows the nature and course of the child's life is clearly a radiesthetic principle. It is the manifestation of the macrocosm in the microcosm, and the child, as an entity, expresses the combined natures and frequencies of the aspects existing at the moment of birth. St. Augustine expressed the same idea in his words, "Deus e maximo in minimo."

In discussing astrology, Jung says that the birth chart contains a sort of psychological experience and explains that this means that the psychology of his patient can be read in the planetary chart. He goes even further in stating that astrology succeeds in clarifying a psychological problem where the science of psychology fails to do so. He accepts without attempting to explain it, the principle that symmetry exists between the chart and the child at the moment of birth and says that the two are "merely in a relation of synchronicity." They must also be related as associated phenomena because if synchronicity were the only connection between them the psychological pattern of the planetary chart would be an unreliable guide to that of the patient.

Now we may begin to sum up our findings, examine them in relation to the fact of telesthesia and decide whether or not the theory fits the known facts.

From our observations, physical matter is en rapport with its associated consciousness and consequently there must be a consciousness associated with all the various states and conditions of it, and since thoughts are operative and produce physical conditions, it must follow that consciousness, without which thought cannot exist, must be creative. In other words, an image existing in consciousness, whether in Universal Consciousness or in the collective consciousness of species, group, race, tribe, family or individual Ego, must have its associated phenomenon in physical manifestation. The story of Genesis contains this principle (creation and rest) and the Brahmin religion teaches the principle of the Day and the Night of Brahma : when Brahma dreams, the image of his dream, the physical universe, comes into existence and when Brahma awakes the universe ends with his dream. The converse, I believe, also exists, i.e., the Consciousness of Brahma creates the universe which ends when he sleeps.

There are no new discoveries. Knowledge of the conditions of consciousness is as old as man and writers, through the ages, have merely clothed them in different words, the sound symbols of thought. We are conscious of knowledge through the action of the physical brain which receives it from the deep wells of collective, and sometimes even of Universal Consciousness in symbolic or abstract form, transforms it and presents it as images comprehensible to our physical and objective consciousness. The understanding of the meaning of those symbols of the deeper substrata of consciousness must therefore depend on the quality of the brain mechanism of the thinker and its power of decyphering them. The cause of so much misunderstanding and confusion in philosophical thinking and theological dogma lies in the vast differences in the understanding of the symbols received by the various thinkers and writers.

In this connection I will quote from *The Phenomena of Astral Projection* (p. 52) by Sylvan Muldoon and Hereward Carrington : "One suggestive factor, however, we cannot help referring to by way of conclusion. The Astral body itself *does not think*—does not originate thought—any more than the physical body does ! It is merely the *vehicle* of the mind, functioning on its own plane. This being so, it should be obvious that some higher mental principle (call it spirit, soul or what you will) functions *through* the astral body ; and, such being the case, it must represent a still more transcendental element of our being. This conclusion, it seems to us, must be forced upon every thoughtful person who has experienced a conscious projection of the astral body."

I must disagree with the statement that "the physical body does not *think*" if the word is used in the sense of "reason." The physical brain, being the mechanism which interprets the symbols of knowledge, arranges them in logical sequence, records and files them in the storehouse of memory in much the same way that a librarian arranges his books, is capable of reasoned thinking. From the premise presented to the objective consciousness, the physical brain works out the conclusions from deductive, inductive and syllogistic reasoning whereas the unconscious entity is capable only of deductive reasoning.

As we have considered the creative principle inherent in all spheres of consciousness and knowledge being passed in symbolic form from the unconscious sphere of the psyche to that of the conscious, so we must now consider the converse. We must consider the power of the conscious entity, the objective consciousness, so to marshal its interpretations of the symbols of knowledge received from the unconscious sphere that an apparently new volume of knowledge comes into existence. This new volume of knowledge may then be returned as premise to the unconscious entity where, in the cycle of associated phenomena, it is the creative principle. Here we must pause to notice that some form of psychic censorship exists of the premise offered to the unconscious entity. The censor, I believe, is appointed by the personal Ego in some way and lies just below the threshold of consciousness. There is some faculty which prevents the encyphering of objective thoughts which for some reason are unsuitable for the individual unconscious entity. This censorship, as is demonstrable under hypnosis, does not lie within the unconscious entity itself, because the latter, being capable only of deductive reasoning, does not argue the truth or untruth of a premise but blindly accepts the truth of it and uses its faultless deductive reasoning to demonstrate its truth. This means that if the premise is false, the conclusion reached by the unconscious entity will be false and if true the conclusion will be true. Which-ever way it is, if the image set up in the unconscious entity is sufficiently powerful its creative power will set up the associated

phenomenon in the physical vehicle. Let us consider Jung's findings that "complexes are psychological parts split off from the personality" and apply them to some personalities of our own acquaintance. We find those obsessed with unreasoning fears drawing about them the very conditions that they fear; those, with a more courageous attitude to life, sailing, at least psychologically, unharmed through storms that would sink the others. Let us also consider the case of St. Peter walking on the water. So long as his faith in his Master was unquestioned, he could do it, but the moment that he realised the oddity of the situation and allowed doubt into his consciousness, down he went. And there is not one instance of healing mentioned in the Gospels in which the principle of faith is not dominant. But objective faith is reflected as subjective knowledge and subjective knowledge produces its counterpart in physical matter.

If the arguments so far advanced are based on sound reasoning, it may be conceded that each substratum of subjective consciousness has, at some time, been built up by the images projected by the objective thinking, and that each substratum has its counterpart in the physical conditions and environment. The image is formed by objective thinking and given force and direction by the will.

We may postulate that every state of health and disease, happiness and pain has its associated phenomenon in subjective consciousness, that images may be formed by objective thinking and built into the subjective consciousness, and that every substratum of the subjective consciousness of the Ego has its counterpart in the collective consciousness of the family, tribe, race and, in fact, in all strata of Universal, or Cosmic, Consciousness.

The practical application of this principle in telesthesia now becomes clear because by it we are able to perceive, even from a distance, a trauma in a patient's unconscious, and diagnose the physical disease, and where disease is found a counter image may be formed to correct it.

I do not say that the disease image is thus annihilated, because once formed it remains on record. But a credit entry is made in the ledger, so to speak, and the account balanced.

Theoretically I set no limit to this healing power, but it must be accepted and understood that the power is limited by the knowledge, objective or subjective, and the faith of the operator. I would even say that the degree of the operator's faith will depend on his subjective knowledge of which he may not be objectively aware, and this knowledge is probably more important than "faith," because before a disease can be diagnosed and cured, knowledge of its cause must exist in the psyche, either in the conscious or unconscious sphere.

Environment, "fate," health-state, result from substrata of consciousness built in by our own actions and thinking during a

succession of lives, and the cause of each one of these effects must be recognised before it can be balanced out. A destructive action in one life, if "the sun goes down on our wrath," or, in other words, if not corrected in that life, bears its fruit later, and before the effect can be altered the cause must be recognised and atoned. Christ showed this principle when in healing a paralysed man he said: "Thy sins be forgiven thee." He recognised the cause and balanced it out.

If by the principle of telesthesia the healer cures a case of cancer, he must know, objectively or subjectively, the cause of the particular case of the disease, create in his objective thinking the image of the positive absence of the disease and, by the power of his will give it direction to become the associated phenomenon, in the substratum of consciousness, of the origin of the disease. Thus the psychic origin is balanced out, and the physical effect, now having no counterpart in the psyche, fades away. I lay particular stress on the use of the expression "positive absence of the disease" because no negative thought can create. To say, "the disease is *not* there" is in negative form; the image of its positive absence and presence of perfect health state must be created and given direction.

SOME BASIC THOUGHTS

BY HENRY J. SEITZ

Most students of radiesthesia, radionics, dowsing, etc., are at best hopelessly confused. After almost seven years of personal investigation the writer firmly believes that the confusion exists, not because of a lack of scientific method or approach, but because of personal bias and the peculiarly intimate nature of one's own store of psychic energy, force or personal "field-pattern."

Biochemically as well as astrologically one person differs from another as day from night. Physiologists have told me that even the cortical structure of the brain varies from individual to individual. How much more subtle then must be the approach and reaction or "personal resonance" to the finer energies of life, being and radiation?

People acquainted with the more esoteric issues of astrology know that a Lunarian or Moon-governed person will react to a given set of circumstances completely different from a Solar or Sun-ruled type. These are not hypotheses but facts! It is the same way with radionics, dowsing, spiritual development and occultism. Namely, "that one man's meat is another man's poison!"

Innumerable books, pamphlets and articles have been written on the subject. They are like a road map, a guide or a compass, if you will, into to-day's wilderness of radiesthesia. In radionic devices alone, no two numerical rates for the same illness or disease are even alike. Mr. X diagnoses a numerical equivalent of 4286 for liver trouble, while Madam Y argues for 792. How then can

we bring before the critical and microscopic eye of science an apparent disagreement to begin with?

One cannot reiterate again and again that the approach is rather personal and intimate in nature. A parallel situation exists with clairvoyant diagnosis. Mr. A perceives a concentration of auric substance shot through with irregular brown blotches over a particular portion or area of the human body. Mr. B senses and feels starlike and painful sensations in the region of his liver and spleen. A newcomer in passing his hands over the subject feels constriction and coldness in his wrist chakram as he nears the affected area. It may also be accompanied by an unpleasant metallic taste or smell.

Here we have three sensitives diagnosing with equal sincerity a pathological condition which the patient may or may not as yet be physically aware of. It should be remembered that one always sees through one's own aura as well as through one's own eyes.

For the earnest experimenter a personal notebook is a valuable storehouse of data as well as checking past and previous results. One should note (a) the state of one's own physical condition. (Dowsing or radiesthetic experimentation is not recommended when one's own energy level is low or depleted). (b) Atmospheric conditions are extremely important. Try checking a confirmed experiment just before a summer storm or thunder shower. (c) Time of day or night—also season and the direction in which you are facing.

The writer feels that it is perhaps a good idea to start with prime basic rudiments—leaving map dowsing, aura diagnosis and treasure hunting to the skilled professional. Perhaps the only basic is **POLARITY**—the dual nature of all things: Night and Day, Good and Evil, Negative and Positive, Yin and Yang, Light and Darkness.

At present the writer is experimenting with a small slip of paper on which I have indicated plus or positive. Holding the pendulum over this and mentally repeating "Positive—Outgoing—Growth and Expansion," one observes a definite and specific pendulum reaction.

On another piece of paper I have inscribed minus or negative. Holding the pendulum and mentally repeating "Negative—Constriction—Ingoing—Static," quite a different pendulum action is observable.

After repeated experimentation, trial and error including statistical evaluation, one achieves a basic thoroughly personal framework upon which to build. One might also add that increasing proficiency comes with practice and training. The journey leading through the dense forest of Radiesthesia, Radionics and Dowsing begins with a single step. But the Universe and/or Destiny has decreed that this step is as personal and as elusive as one's own telepathic awareness.

DIVINING ROD: STANDARD EQUIPMENT

BY MURRAY F. YACO

Reproduced from Astounding Science Fiction of January, 1959, with the permission of the Editor, who states in a preamble that the article is entirely factual

I had been holding the telephone to my ear for at least ten minutes, waiting for the long-distance operator to locate my party, when the operator finally cut back in to announce that Mr. Marklund was on the line. Marklund was indeed on the line, and shouted several questioning hellos into the phone before I was able to bring myself to respond. It wasn't easy, I found, to ask the distribution supervisor of the City of Flint, Michigan's Division of Water Supply—even in so many well-chosen words—if he were a water witch.

Marklund answered my faltering questions quickly, firmly. No, they did not use willow wands to locate breaks in water mains. That was all rumour and nonsense. The city's Division of Water Supply did, on occasion, use electronic listening equipment to locate water-line breaks; such equipment was commercially manufactured; it was owned and operated by numerous municipalities throughout the country.

"However," Marklund continued matter-of-factly, "you might be interested in some of our pipe locaters . . . something on the order of what you're asking about. When can you get up here?" We made arrangements to meet the following Monday morning at Marklund's office in Flint.

W. F. Marklund is six feet two inches tall, is ruggedly good looking with prematurely greying hair, and is in his early forties. His manner is solemn and businesslike. We shook hands and I apologised for being an hour late. Marklund candidly apologised for forgetting about the appointment altogether.

"Let's go get a pair of rods," said Marklund. We walked out of the Division of Water Supply's attractive new building and into the parking lot. Marklund opened the trunk of a black Chevrolet which bore the insignia of the City of Flint on both of its doors.

"Here, take a look," Marklund said, thrusting two slender metal rods into my hands. I took the rods and held them as they had obviously been designed to be held, much like pistols without trigger guards or triggers. They were made of one eighth inch brass brazing rod, the "barrels" were about twenty-two inches in length, the handles or grips were eight inches long. Each handle was encased in a length of one quarter inch copper tubing.

"The tubing lets the rods swivel in your hands," Marklund explained. "Of course, it isn't necessary to use tubing on the handles; they'd work just as well without it if you held the rods loosely."

Marklund went on to explain that the pipe locaters, as they are called, were used by the water division to locate the position of underground lines. "When we're uncertain about location, or when our maps prove inaccurate, we can always depend on these. Want a demonstration?"

Marklund took the two rods, held them chest high, barrels pointed straight ahead. Slowly, he began walking across a stretch of bare ground in front of the Division's new building. Four paces later, the barrels began to swing away from each other. They were in line with each other—the handles now back-to-back—before he had completed the fifth pace.

"Right here, parallel to rods and four feet underground, there's a water line. It's cast iron. Want to try it?"

I took the rods from Marklund, walked about thirty feet away, turned around, closed my eyes and began walking slowly toward him. "Take a look now."

I opened my eyes. The rods had swivelled as they had for Marklund and were now lined up at exactly the same spot Marklund had stood on a minute before.

Marklund took the rods again, and we walked back into his office and sat down.

"The city began using these about five or six years ago. I don't remember where it all started, but I think they're originally from the East. Our men carry them in their trucks as standard equipment. About eight out of ten of the men use them successfully. No, I don't have any idea why the other twenty per cent. aren't able to produce results."

Asked if the city owned any electrical pipe-locating equipment, Marklund affirmed that they did. "But it has a rather limited usefulness. It only detects metal lines."

"And these?" I asked, pointing to the rods he had placed in the centre of his steel desk. Marklund picked one of them up. He tapped the desk with it as he recited a list of materials it could detect: "Lines of cast-iron water pipe, wrapped galvanised gas pipe, sewer crock, clay-tile drains, brick intakes and garden hose. It doesn't matter if the lines are empty or not."

"Garden hose?" I asked.

"Sure. Just lay some across your lawn in a line. Then walk toward it with a pair of these. They'll pick it up." Marklund reached up and scratched his head. "As a matter of fact, if you

want to try it at home, you can use a pair of coat hangers. Just cut the wire, bend it into this shape and you're in business. Actually, it doesn't seem to make much difference what they're made of—although we've never tried anything but metal."

Marklund and his men are able to locate underground lines with considerable accuracy. When the rods have swung in line, it is pretty certain that the located water main or what have you will be found within a few inches fore or aft of the heels of the man holding the rods. From then on the direction is straight down.

"Incidentally," Marklund added, "the rods don't always swing away from each other and line up. Some persons find that they swing inward and line up parallel to each other. It just depends on the person. As you saw, they swing away from each other when I locate a line."

Asked for a typical problem situation in which the rods play the leading role, Marklund tells of wasting an entire day trying to locate a brick intake at a Flint water plant. "We used maps without any luck, and we even had a clam shell digging the whole place up. I didn't think the pipe locaters would work on brick, so when I finally tried them it was a last resort. They worked O.K., the first time. We found the brick intake on the spot—sixteen feet straight down."

Marklund has no pet theory about his pipe locaters' means of operation. "Sometimes," he says thoughtfully, "I have the feeling that it can't work—that I'm actually manoeuvring the rods. After all, even though the handles swivel in tubing so that you can't rotate them, you could make the rods swing either way by tilting the handles up or down."

"But you don't tilt them."

"Not as far as I can tell. It takes quite a bit of tilting before you can make them swing like that. Then there's the acid test—they work."

Marklund knew of two other organisations in Michigan that used similar devices for similar work. In Midland, an employee of that city's water department uses the pipe locaters successfully. But as Marklund remembers it, the man uses only one locater, not a pair, and the barrel is considerably shorter than those on the ones he had demonstrated.

"This fellow tried it once on a water main that dead-ended out in the middle of a field. Funny thing, too. Even though he knew where the end of the line was, he kept getting a response—showing the direction of the line—even after he walked away out past the end of it."

The other user Marklund knew of was in Flint. It was Consumers Power Company, and the contact was a Dave Campbell. I thanked Marklund for his help, got in my car and drove to the address he had given me.

At Consumers Power Company, I was shown to Campbell's office, and then informed by his secretary that he was at a meeting. Would I like her to break in and ask if he would see me? I shrugged my shoulders. She left the room, returning seconds later with Campbell.

Campbell, tall, pink-cheeked and portly, was extremely affable and waved aside all apologies about the interruption. In a soft voice that still contained a trace of Scottish burr, he asked how he could be of help. I told him, and he began to look extremely unhappy.

"I'm not really the man to see, lad," Campbell said sadly. "it doesn't work for me. Time and time again I've tried those wishin' sticks, but I can't make 'em work."

At Consumers, "wishin' sticks" rather than pipe locaters, seemed to be the preferred name. Campbell went on to confirm that many of the company's trucks carried a pair of the sticks. However, it appeared that Consumers placed considerably more emphasis on electrical pipe-locating equipment.

"It's all a matter of faith," Campbell said wistfully. "I've tried it all right. They even blindfolded me, thinkin' that would help, but it made no difference."

Campbell told about a company service man in their Lapeer, Michigan, district who has plenty of the requisite faith. According to Campbell, he uses the wishin' stocks exclusively, with consistently excellent results.

"I tried it and tried it and tried it," said Campbell, who was obviously becoming more despondent as the conversation wore on. He stood in the centre of his office, suddenly thrusting out two red, balled fists holding imaginary wishin' sticks. "Once I stood beside a man, a man who could wish water, and watched as some hidden thing almost tore a willow stick from his grasp. I tried it then, over the same spot, and nothin' happened at all. You got to have faith, lad."

I thanked Campbell for his time, and made my way through the building's winding corridors. As I walked, I couldn't seem to rid my mind of the image of Campbell, standing poised, ready to take a first step with two imaginary pipe locaters. There was something disturbing about the pose, something that went beyond the man's frustration and plaintiveness. I remembered, too, that Marklund's demonstration with his set of pipe locaters had also evoked a feeling of unnaturalness.

Somehow "wishing sticks" belong to an earlier—or a later—age. They don't fit, I guess, to-day!

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A VETERAN DOWSER

BY MARCO MARCINI

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Father Raffaello Stiattesi, the "Wizard of the Pendulum" and Parish Priest of S. Maria at Quarto, Florence, is well on the way to his hundredth year.

In these days of space missiles, satellites, astro-nautical explorations and other devilries, wizards are coming back into fashion. And at Florence, head and shoulders above lesser men, is Fr. Stiattesi, now over ninety, in excellent health and looking forward to celebrating his hundredth birthday. He was under thirty when he came to the parish a good sixty-two years ago. His parishioners recently celebrated his sixty-two years among them with festivals, ceremonies and religious functions in honour of their renowned priest.

Fr. Stiattesi, if not the originator, has been at least the leading exponent of the art of the pendulum, whereby he has proved it possible to discover what lies beneath the surface of the earth even in a distant region unfamiliar to the operator.

Don Raffaello has been—and is—a geologist, a physiologist, a seismologist, an astronomer and a rhabdomant, not to mention other studies which impinge only lightly upon official science. He has always been a man of immense imagination and had certainly foreseen the devilries that to-day are ploughing through the firmament. He would make an admirable science-fiction character because in his case fantasy—always with a touch of genius—is invariably based on science. He has been able to equip out of his own savings (and we all know what the savings of a priest amount to!) a seismological observatory that is well known in Europe. Nearly all the pieces of apparatus were not only thought out by him but made with his own hands (for he is a mechanic, too). There was not a newspaper that after an earthquake shock did not telephone the Quarto Observatory for information. And despite all this, Dr. Stiattesi still has the time and means to attend to his mission as a zealous, affectionate and charitable parish priest. Just try disparaging Father Stiattesi among his parishioners! You will probably start a riot.

Many years ago, this parish priest discovered the powers of water diviners, studied and developed them and became one of the most widely known rhabdomants. He found too that he could locate not only water but precious metals as well. More astonishing still he found that it was not necessary even to visit the site. He could obtain his results by using a map—going over it carefully with his pendulum, which rotated or moved in a straight line according to circumstances. It was an amazing experience, inexplicable by any scientific theory. Illustrious professors, men of science, industrialists, politicians, diplomats—they all came to see the priest's experiments for themselves.

There are those who give the credit for recent discoveries of oil by a great industrial concern to Don Raffaello's pendulum and there are rumours that it can indicate the sex of unborn children.

These various reports, enveloped in a certain air of "magic" may have caused some concern in the Curia, but if this is the case, no hint of it has reached the outside world. Because Fr. Stiattei remains first and foremost a zealous priest, charitable and mentally alert, he will not have it that there is anything extraordinary about his activities or that he is the possessor of some "secret."

On the contrary, lecturing at the Palazzo di Parte Guelfa, he has expounded some of his theories about rhabdomantic phenomena. He rejects the generally accepted theory of radiations emanating from the subsoil. Rhabdomancy, he claims, is a phenomenon of parapsychology similar to the contemplations of a religious and it is for this very reason that a large proportion of rhabdomants are found among religious—men already trained to abstraction, concentration and detachment from physical life. It is not the radiations which cause the rhabdomant's pendulum to oscillate or his twig to turn. Man is composed of body and soul; the soul, being pure spirit, has no dimensions and can move anywhere without limits. The brain is the means whereby the soul is able to express through the senses the impressions which it receives, but the soul is not the brain. When the brain dies, the soul is separated from it and having lost its means of sensory contact turns to the presence of the Creator. Now the rhabdomant is one who, by means of concentration, is able in some degree to send his soul through the material substance of the subsoil, where it can discover the elements concealed there and transmit the impressions it receives to the brain, which organ, by means of its control of the nervous system, causes the pendulum to oscillate. In cases where the rhabdomant moves his pendulum over a map, his soul, to which distance means nothing, goes to the point indicated on the map, "sees" what is there and passes on its impressions to the brain.

Fr. Stiattei has a theory of his own about earthquakes. These he considers to be due to underground streams dissolving certain rock strata and thereby causing disturbances of the surface rocks. On this theory, based on certain observations, he has predicted that for about the next century Florence will be free from serious earthquakes.

Slim and spare of figure, a little stooping, face pointed with cheeks and aquiline nose, this old scientist of the times of Jules Verne and Flammarion, with his youthful eyes that seem to look right through you, is an unforgettable figure. And when he speaks of deeper things, of the mysteries of creation and of the Creator, one listens spellbound, convinced without knowing clearly why.

(Condensed translation from Il Tempo (Rome) of 15/1/58)

NOTES AND NEWS

An account of a case of healing, which may well be called miraculous, is given in *Paper Boats*, recently published, by an author whose veracity is beyond question.

E. M. Butler, then Professor of German in Cambridge University, was staying for a holiday with a friend, not far from Holywell in Flintshire. This little town owes its name to St. Winefride's Well, which has been famous since Saxon times for its healing properties. Some years ago the spring had dried up, but a local magnate had caused water to be laid on by the Holywell Corporation.

The author was suffering from arthritis in the knee, of long standing, which had been declared incurable by the foremost Harley Street specialist. The well was a pleasant and attractive spot, and on one of their visits to it, the author, who was completely sceptical, was persuaded by her friend to try its effect. Accordingly, she bared her knee, dipped her handkerchief in the ice-cold water, and dabbed it on. The immediate result was an acute stab of pain, followed by a most heavenly sensation of relief.

She left the well, to which she had painfully hobbled, and went back up the hill like a "two-year-old," for the arthritis was completely cured.

In answering a question about the duration of the cure, the author, in a letter of July 3rd, 1959, said that the cure was now eleven years old and still continued, though she sometimes realised "that there was once trouble there, but that was all." When the knee was shown to her doctor a year or two later, he flexed it and said, "Well, there's no arthritis there now."

It seems, therefore, that cures of this kind, which are similar to those at Lourdes, have nothing to do with the spring itself, and are not dependent on the faith of the sufferer, but that the power is due to some association of a spiritual kind to which the subconscious may be able to appeal, without the sufferer's conscious knowledge.

* * * *

Colonel K. W. Merrylees gave a lecture to the Society for Psychical Research on July 8th on "The Mind of the Dowser." This is of interest because that Society at one time included the investigation of Dowsing amongst its activities but has contributed nothing of any constructive value to the subject since the end of last century.

* * * *

An article in the *Orillia Packet and Times* of June 19th states that the divining rod method of discovering underground sources of water is still widely used by Ontario well drillers. Such was the contention of well drillers at a recent congress of the Ontario

Water Well Association. Mr. W. J. Bailey, of North Bay, a newly-elected director, admitted that he was a dowser himself and had used forked branches of oak trees successfully for many years.

* * * *

The *Butler County News Record* (Penna.) of July 9th has an article on John Edward Mincer who dowses for gas, oil and water deposits, using a peach, apple or maple stick, and a forked oak rod for water pipes or tile drains.

* * * *

A well-written article of some length about Mr. Robert Ballantine (B.S.D.) appeared in the *Fife Herald and Journal* of June 10.

In a letter of June 30 he writes as follows :

"I have been kept very busy dowsing lately on account of the dry weather. Yesterday I visited a farm at Newton-Stewart in Wigtonshire on which I feel sure a large supply of water is to be had.

"The latest finds are as follows :

6,000 gallons per hour for Mr. G. Temple, Milnathort (Messrs.

A. Munro and Co., Mineral Bore, Bridge of Weir)

16,000 g.p.h. for the Distillers Co. Ltd., Glenochil Yeast Factory, Menstrie (Messrs. Kyle of Galston, Mineral Bore)

(Another bore is in progress for the Distillers Co. Ltd. at Perth for a proposed new factory)

3,000 g.p.h. for Mr. Kirkealdy, Cairnsmill, St. Andrews (Messrs.

A. Baird & Co., Larbert)"

* * * *

In a letter dated June 14th our old member, Mr. M. St. J. Kelly, writes as follows from Ranchi, India :

"I do not think I have ever informed you that I first discovered that I had the gift of healing many years ago—but I seldom mention this fact as it is so often ridiculed with adverse effects on the 'power' which flows through one's hands, possibly due to my inability to deal with '... negative thoughts ... emotionally inspired ... which come up from nowhere but from our heredity and past conditioning,' to quote from Langton-Lockton's excellent article on page 5 of the current Journal. I do, however, give healing whenever I can and I am thankful to be able to state that with much success, at which I never cease to wonder.

"You may be interested in my latest 'case' which occurred only a few days ago. I arrived one morning at my petrol-filling station to find the pump attendant in agony as his left leg had been causing trouble for several days, but the pain had got worse during the shift he was on when I called to fill up my vehicle. The man was hardly able to walk, so I got him seated in the car while I applied healing through the open door of the car. In something under 10 minutes the pain had gone, much to the

astonishment of the garage man, and, of course, to myself, as I always marvel at the results of healing and thank God for this gift, as I do, indeed, for my ability to dowse.

"With the advancing years I find that my ability to dowse appears to get stronger and during this last dry season I have had quite a few successes. A large nursing home was about to close for lack of sufficient water for the 150 patients and staff. A site discovered within the area of the nursing home now gives 15,000 gallons a day and has done so for months without any signs of diminishing. A newly sited farm ran into difficulties as the original lay-out had not given proper consideration to water supply. After a few days of prospection a site was obtained at 53ft., which is now covering the total needs of 50 acres. During March I was asked by the well-known firm of Messrs. Balmer Lawrie & Co. Ltd., of Calcutta, to survey for possible sites on their 2,000-acre sabai grass plantation in Orissa. Sabai grass, as you probably know, is used for the manufacture of paper. Here, too, I am glad to be able to inform you that the sites selected have proved a success, much to the delight of the plantation manager, who undertook a 400-mile trip in a jeep just to thank me personally."

* * * *

In a letter of July 23rd Mr. H. O. Busby (B.S.D.) writes from Cowra, N.S.W., as follows :

"I have recently come on to a new source of magmatic water, really ancient springs which were probably flowing before ever the formation of soil. I followed one flow for more than $1\frac{1}{2}$ miles to a suitable spot and had a bore put down. A large supply was struck at the forecasted depth of 43 feet. Since then I have placed many such springs but they have not yet been proved. I did a mental look for a similar supply near Kinloch's magmatic spring (in Tanganyika) and have sent him the result—the bearing from his located spring and probable distance from that spring to a shallow flowing spring."

* * * *

The following are extracts from a letter from Mr. R. S. Thomas, of Leith, Tasmania, one of our oldest members, regarding his healing work.

"For years I have been stressing to those who come to me with their ailments that the vibrations or earth rays from the soil, over which the house they live in stands, is the chief factor in their ill-health. This may be a slight overstatement, but in over 85% of all cases it is the bad earth rays which assist the development of bad health. As any chiropractor knows the pinching or restriction of a nerve or blood vessel is also a big factor not usually recognised. Repeatedly I demonstrate to the sick folk that the house is bad, or maybe just some parts of it. Occasionally I can de-ray it effectively, but the trouble is to counteract *all* the harmful rays.

"Here is my own story. I swelled up and became rheumaticky and dropsical to look at in three weeks when I was at work at a certain place. I found that a big underground stream ran the length and breadth of the building. I de-rayed it with Aluminium Aceto Tartrate painted on the floor joists under the building, which is four feet off the ground. In a fortnight all the swelling in hands and feet was gone. I was soon able to feel when the de-raying fell off part of the joists and repainted that part; that was about eight months later.

"After working nearly three years there I found that kidneys and eyes were being affected. A careful check showed that the rays that affect kidneys and eyes were not being completely cut off by the Aluminium Aceto Tartrate, hence the trouble. That was a bad blow to my de-raying theories which makes me very careful to check all factors now, and I do not claim to be able to de-ray all houses completely. The A.A.T. is *not* a universal de-rayer, nor have I found coils the complete answer. . . .

"The only effective stop is to live where the vibrations are in harmony with oneself, which usually includes the members of one's family. Radiesthetic testing should be carried out before any move is made. I can find out from a person's signature on a piece of paper he has licked whether a proposed site is good or bad.

"Some person I know may ring me up and ask whether house No. so and so in a street is all right for him and my rod will tell immediately. . . . I have gone through the advertisements of properties for sale and over 80 per cent. had houses on bad vibrations. Some said the owner was forced to sell on account of ill-health. I pity the new owner!

"I visited a house one day where an elderly lady, still sprightly, was gardening. I felt light and uplifted as I talked to her. She told me she still milked cows and fed the pigs and gardened, etc., and she was 93! I was astounded, but on pulling out my ever-ready whalebone rod (only six inches long) I soon found the reason. She was living and working on a patch of ground giving serial 500, which is my number for health, life tone and spiritual uplift. . . .

"Dowsing on a house plan for a friend, I said 'this will affect your heart, but I'd hate to be the person next door.' She turned in amazement to her husband and both smiled. Then she told me the lady next door had heart trouble and almost everything that goes with it. . . .

"I could quote hundreds of cases of poor health caused by bad earth rays from the ground the house is built on. If only the rank and file could be instructed and take notice, the nation's health would be immensely improved.

"Town planners should first pick a district where vibrations are generally good before a town is started. Places with bad vibrations should be banned for the erection of houses and used as car parks or playing fields or some such purpose in which people are not exposed for long periods to the harmful vibrations."

CORRESPONDENCE

25.4.59.

P.O. Box 173,
Nyeri, Kenya.

Dear Colonel Bell.

I would like to comment on the article by Major H. Hanbury Brown on Dowsing Reaction Patterns, which appeared in the March, 1959, issue of the *Journal of the B.S.D.*, as follows.

Valuable work can be done on the lines which Major Brown has begun in tracing out the reaction patterns which are associated with pipes when varying only one factor at a time. I would like to know what position a reaction band, which is accredited to a pipe, takes up. If a section is taken in a plane normal to the pipe, is the reaction pattern found in that section, a circle, or is it parabolic, or are rays "shot out" from the pipe in lines, which may not necessarily be straight?

I set a 200-gallon drum on end: it sent out rays which began straight but which at some 20 feet from the drum were deflected to pass through nearby trees.

Walking along and above a 2in. pipe laid on the surface of the ground I found what I call a standing wave at about every 80 feet: this standing wave extended for a very considerable distance each side of the 2in. pipe: it became fuzzy towards the end.

The reactions of a 2ft. 6in. steel pipe under a road can be felt—I write from memory—300 yards away.

Major Brown has written of the disappearance of reaction bands. I have found here that I get no action at all on the rod in June and December.

One afternoon I was measuring the distance between four bands which traverse the country: it was about 50 feet from outside to outside: suddenly I found they were drawing together: in a few seconds they had gone. A very local thunderstorm came, passed overhead and went on. Half an hour later the bands returned at their former place and measurements.

Yours sincerely,

C. T. GARDNER, A.M.I.C.E.

REVIEWS

LA RADIESTHÉSIE POUR TOUS

APRIL

p. 97. A magnetised witness.—"Apollonius" tells us of a water diviner who was remarkably successful and who used a "magnetised witness" for his prospectings. This witness consisted of a small bottle of tap water which the diviner "magnetised" by pointing his fingers at it and at the same time willing it to be a perfect witness for the job he had in hand, i.e., he thought of just what he wanted to detect in his prospection, including the exact spot to sink a shaft, depth and quantity of water—and so on. "Call this auto-suggestion, if you like," says "Apollonius," but for his part he believes the diviner conveys to his witnesses very special properties.

p. 101. Superstition and levels of the unconscious.—F. and W. Servranx attempt to explain the belief by many people in well-known superstitions and their relation to psychological factors.

p. 106. Harmful rays.—Antoine Pradel describes how last year he prospected a house in the Dordogne district which, although comfortable in itself, was uninhabitable owing to earth rays. He discovered an underground stream passing diagonally under the house, and, having drawn a sketch of the site, he sought a solution. Through intuition he designed a metallic grid with antennae, details of which are included in the article, which proved to be an effective screen. Also illustrated is a wavemeter, similar to that of Colonel Stevelinck, but very simple in construction. It is claimed to be easier to use and to read.

p. 108. *G.I.O.R.*—Promoters of *Groupeement International pour l'Organisation de la Radiesthésie* state that so far 53 radiesthetists have signified their support, including 12 from England, Germany, Belgium and Switzerland and 41 from France. The address of the new organisation is : 8 Rue de Surène, Paris, 8c.

p. 109. Experiments for radiesthetic circles.—It is sometimes thought that pendulists, who are able to obtain information at the psychic level, do so by reason of their having a prophetic or psychic gift, quite apart from what the pendulum will indicate. The relationship between radiesthesia and psychic vision has in fact, as the article says, never been precisely determined. A number of experiments are suggested for radiesthetic circles which might help to elucidate this interesting problem.—L.R.P.T.

p. 111. The mental convention.—In discussing the several ways in which pendulists work, H. Rahier advocates what he describes as "the mental convention," which is said by him to avoid mistakes often experienced when other methods are employed.

p. 113. Healing by colours.—This is the fifth instalment of articles by the late Leslie Thornton (B.S.D.), in which he discusses colours from the point of view of their fundamental ray and healing by specific colour arrangements.

p. 115. A primer in radiesthesia.—Readers are informed of a primer on radiesthesia by F. Servranx entitled *Premiers Pas, Vos Débuts en Radiesthésie*, which is intended for beginners in the radiesthetic art.—*L.R.P.T.*

p. 119. Impregnation.—After explaining the errors which may arise in radiesthetic work through the residual influence of a body being left on other bodies with which it has been in contact, this article describes how witnesses can be made of either liquids or solids through impregnation, for which a diagram (reproduced) is employed.—*L.R.P.T.*

p. 123. Colours and life.—This article is intended to help the reader to find what colour schemes are best suited to a household in decorating a room, taking full account of the personal characteristics of the occupants.—*L.R.P.T.*

p. 126. Radiesthesia and yoga.—This is a continuation of the articles by Mlle. H. Poreye.

MAY

p. 131. "Waves of form."—L. Margueritte finds that a drawing of a swastika will indicate with the help of the pendulum N-S and E-W directions, according to which way round the arms of the swastika are arranged. The cross as employed in Nazi Germany's national flag is described as that which turns in an anti-clockwise direction and is designated "bad," while the cross with the arms arranged the other way round is described as "good" and is said to turn in a clockwise direction. A "good" cross shows the direction N-S and a "bad" one the direction E-W. If the two crosses are superimposed, it is possible to obtain either the N-S or E-W direction through mental orientation. The writer goes on to explain how in his view this confirms the theories of Turenne regarding horizontal and vertical "waves of form." He also describes experiments showing how pendulum reactions are affected by the number 666, the number of the Beast in the Apocalypse of St. John.

p. 133. Homoeopathic remedies.—W. Herrineckx describes the action of some lesser-known homoeopathic remedies.

p. 135. Detection of hidden treasures and monuments.—R. Ferrand describes how the investigation of hidden treasure through map dowsing and in the field convinced him of the truth of radiesthesia, but he also found how easily he could be misled by underground streams. It was only after reading the article by F. Servranx in *L.R.P.T.* for April, 1957, entitled "Remède aux Erreurs" that he was able to elucidate the problem.

p. 139. A 360° protractor.—A. Vandenhoff illustrates in this article a diagram for carrying out various radiesthetic exercises incorporating a 360° protractor. Exact measurements for reproducing the diagram to the proper scale are given.

p. 143. Acclimatise yourself first before making a prospection.—The gist of this short article is to suggest that it is a mistake to start making a radiesthetic prospection in a hurry. In making a prospection on site, go round the horizon several times—not just once! Establish

a connection between your pendulum and the local ground, and so on. In making a prospection on a map, try and get the feel of the whole situation before going to work.—*L.R.P.T.*

p. 145. New means of protection against harmful rays.—F. and W. Servranx have experimented with a mixture containing zinc oxide for the purpose of counteracting harmful rays, and they invite others to test it out for themselves.

p. 149. The properties of mineral waters.—It is stated that chemical analysis will not disclose all the properties of mineral waters used for curative purposes. Their efficacy may be due in part to gaseous elements or to very weak radioactivity, which will disappear more or less rapidly after leaving its source. When one studies these mineral waters with the pendulum, one perceives that their most important properties are due to traces of substances much too attenuated to be discovered by any other method. And these trace substances, like high potency homoeopathic remedies, are likewise easily destroyed. One knows that in homoeopathic medicine simple contact with the hands may contaminate a remedy. The same sort of thing can occur with mineral waters. Simple contact of these waters with the glass of the containing bottles or with the air of other regions suffice to explain the more or less rapid diminution of the properties for which they are known at their source. Whereas waters such as Spa, Vichy, Vittel or Evian retain many of their more finite properties, it is thought that their more rarefied properties, such as the presence of copper in infinitesimal quantity, could be preserved in the water intended for distribution by quite simple means described in the article.—*L.R.P.T.*

p. 151. A special divining rod.—Antonin Rostagni describes a divining rod of his own invention which, besides being highly sensitive, is claimed to transit influences of a revitalising nature to the operator.

p. 154. Heavy pendulums.—Referring to the article on heavy pendulums in the March issue of *L.R.P.T.* by Mons. H. Rahier, Henri Robert writes that he has tried pendulums of many kinds and weights and finds that a spherical wooden pendulum, painted black and between 20 and 80 gm. in weight, suits him best. (1oz. = 28.35gm.)

p. 159. Conditions for practising radiesthesia.—“Apollonius” suggests that different people will get best results in their practice of radiesthesia if they choose carefully the time of day and the place in which to work. Some people work best in winter, others in summer, and if winter suits a child best, that will probably be the case throughout his life.

JUNE

p. 161. Thérèse Neumann.—M. Pierre Goemare, former President of P.A.R.A., has published a book entitled *Thérèse Neumann, Visionnaire Stigmatisée*, in which he belittles miracles associated with her name, preferring what he considers to be a more scientific approach. Meanwhile the Franciscan Father P. Longin, of Munter, has refuted this attitude in a book entitled *A Propos de Thérèse Neumann la Visionnaire Stigmatisée de Konnersreuth*, to which those interested are referred.—*L.R.P.T.*

p. 163. Waves of form in your garden.—Just as numbers have been employed to protect habitations against harmful earth rays, so L. Poblin has employed them to improve the growth of plants, etc., in his garden, and he explains his method in detail.

p. 165. An experiment with the Télé-Ree apparatus.—A. Vandenhoff and Mlle H. Poreye describe how they rejuvenated a drooping bunch of tulips by means of Télé-Ree apparatus, described in *L.R.P.T.* for October, November and December, 1958, and how the flowers not only revived spectacularly, but lasted for a further twelve days.

p. 167. Absorbent screens.—Gabriel Lesourd devised screens before the war for placing under beds, furniture, between mattresses, etc., for protection against harmful earth rays. M. Lesourd ceased making these screens ten years ago, but in this article he describes how this can be done.

p. 169. Radiesthetic sensitivity. H. Rahier claims that no special gift is needed to practise radiesthesia successfully, just as any normal person can drive a car. We all have sensitivity, which some can use best in one department of radiesthesia and some in another. The writer thinks that what he calls the elementary practice of human magnetism will greatly help a radiesthetist to develop his sensitivity.

p. 173. Catalysers and drainage drugs.—W. Herrinckx begins by saying that most of the oligo-elements which one uses so readily to-day are catalysers. Simply by their presence, in traces which are often infinitesimal, they enable organic reactions to return to normal balance, after they had been previously disturbed by different causes, often very difficult to assess. The writer goes on to say that, from the point of view of human radiesthesia, the most interesting oligo-elements are magnesium, nickel, copper, gold, silver, cobalt, iridium, fluorine, silica, iodine, iron and manganese. It is an easy matter with the help of simple word-witnesses energised by means of a deacon to find by pendulum those elements which should suit a particular person. A list of elements which play an important part in detoxication is also given. The best way of administering these may often be by advising the consumption of aliments in which their proportion is high.

p. 175. Waves of form and the number 666 in the Apocalypse of St. John.—This article by L. Margueritte is a sequel to one appearing in *L.R.P.T.* for May. Amongst other interesting statements it is said that from a photograph of a living person the waves of life show themselves by an oscillation of the pendulum behind a horseshoe magnet parallel to the N-S line of the poles, while the waves of death produce an oscillation perpendicular to the N-S line. If you replace the photographs by a piece of paper with the number 888 written on it, and another with the number 666, you will obtain identical results. That is to say, the number 888 amplifies the waves of life, while the number 666 amplifies the waves of death. These reactions are, of course, something which the pendulist can test for himself.

p. 177. Hints for radiesthetists.—Bernard Paulet gives answers to questions such as : "How do I go about finding water with the help of a diagram," "How do you use the colour which suits you," "How can one treat oneself by magnetic influence," and "How to magnetise one's stomach." With regard to the last question it is remarked how

often placing one's hand over the stomach or some other internal organ will alleviate tension and pain, and that worthwhile results can be obtained by placing one hand over the affected part, a bottle of hot water (not too hot) over this hand, with the other hand on top of the bottle. The pendulum should indicate which hand should be placed next the skin.

p. 179. Conditions for good radiesthetic activities.—Following a previous article "Apollonius" points out that one's surroundings can influence one's work, some people working best in numbers, some with men, some with women, some when children are around—and so on. The location of one's work will also have its effect.

p. 180. A remarkable detection.—Some radiesthetists claim to have got better results by heating their pendulum before use, or the employment of an infra-red lamp with which the witness is irradiated. The writers claim that more remarkable are the results they have obtained with a diagram consisting very simply of a base line of 7½cm. and two straight lines of 15cm. length drawn at right angles to it, so as to form a "U," or three sides of a rectangle. All that is necessary during a prospection is to place the witness inside the "U" near the base line of the diagram, which does not need to be orientated. During a prospection on a map the diagram and witness should be left on the table near the map. If it is a field prospection, the diagram should be left at the point of departure. The writers go on to say that those readers who possess an infra-red witness or a disc with the 36 forces will be able to verify that the diagram cited will produce the same results as are obtained with a source of infra-red radiation.—*L.R.P.T.*

p. 183. Searching for missing people.—This article is designed to help radiesthetists in this field to avoid some of the pitfalls which may vitiate results.

p. 185. The hexagrams of Yi-King and the 36 forces.—Mme. Valeria Peretti Brizi seeks to show that a correspondence exists between the 36 forces as designated on M. Servranx's disc and the signs of the Pa-Koua employing six lines.

p. 187. Gestures and the voice.—Following an article by M. Herrineckx last December on gestures, J. Bervroux thinks the voice is also of importance in certain radiesthetic activities.

p. 189. Radiesthesia and initiation.—F. Servranx recollects that in ancient civilisations occult initiations had the definite aim of educating the mind. To-day few people think deeply or seek to conquer their fears. The writer suggests that one of the missions of radiesthesia is to teach people to think and to discover some of the wisdom of ancient times without magic and occultism.

p. 190. "But science will not save us."—The theme of this article is that it is no good renouncing certain radiesthetic precepts and practices in the hope of a reconciliation with classical science. Radiesthesia has to do with measurements of subtle influences such as scientists are unable to confirm or deny. Radiesthetists can only justify their existence in the long run by sticking to their principles and seeking to save themselves.—*L.R.P.T.*

V.D.W.

CESPERA REPORT, NUMBERS 6 AND 7

In a recent conference of these Italian radiesthetists, Doctor Vinci dealt with some theories which have developed in recent years in different schools which may be regarded as Physical or Mental or Tele-radiesthetic. The basic problem in all three is that of the technique to be employed in the course of a prospection. To know precisely the forces and the fields of force in which research is made helps to indicate to the worker the best mode of proceeding. With regard to fields of energy, the so-called Etheric forces are present in all living things, and also in the earth itself. It is these with which Radiesthesia deals, and they belong to the Physical plane. But there is a Mental plane also, and it is in this that the controlled mind of the operator must work, more or less, in order to succeed. The so-called third division implies action at a distance. It is said to operate in the plane of Archetypes or Ultimates, with the aid of Forms or Symbols or Representations: maps, diagrams, charts, word-witnesses and so on. An example is the Anatomical Chart, used in medical-radiesthesia. A modified sketch of this kind is provided in which the different organs are represented, more or less completely, by related Forms or diagrams: triangular for lungs, semi-lunar for thyroid: ellipses, circles, spirals and other geometrical figures. Associates are invited to experiment upon this and report back to the Cespera.

Signora Peretti points out that scientific discoveries are gradually confirming many things which Radiesthetists have for many years found out by intuition, followed up by the confirmation of experimental work. One example is that of the Tatwa currents, which Dr. Vinci, in the May issue of the *Rivista Italiana* for 1945, dealt with in an article quoted from the March issue of *Radio-Perception* of that year. Previous to this, the subject had been dealt with by three French radiesthetists whose names are given. Another example is the article in *Radiesthésie Pour Tous* of May, 1950, in which the Editor dealt with Earth Currents: North-South and East-West. These currents seem to be confounded with the lines of force belonging to physical magnetism, though they are quite different. Moreover, independently of the East to West electrical current now known to physicists, there is another which liberates energy from mineral and organic matter. Quite recently, in January of this year, *La Nazione Italiana* of Florence, printed an article from a noted scientist which confirms what has been said above.

Franco Calvario refers to an article in the November *Radiesthésie Pour Tous* which deals with the use of the geometric point as an artificial witness. (Similar articles on such uses of points and lines have frequently appeared in *R.P.T.* during past years). He invites readers to carry out their own experiments. Briefly, the argument is as follows: Everything has a centre, which seems to be linked up identically with the idea of the thing itself. Now, the simplest and most precise graphical representation of this centre is nothing else but a point, considered as a geometrical figure lacking in extension. The author regards a point as the Universal Witness par excellence of the thing considered, inasmuch as it is nothing in itself, but can well be charged with forces when its representation is traced with the intention of expressing the

principle, the essence, of anything whatsoever. He shows how, following up what a single point can do, a series of points arranged as a triangle, a square, circle, spiral, etc., can be used to represent the Forms of different substances.

It is noted that the mobile Ying-Yang suspended in Dr. Vinci's office, registered on February 20th last a notable departure from its normal orientation. This coincided with a series of atmospheric phenomena duly reported in the Italian press.

Signora Peretti, when replying to an article in the Milan press in 1955, in which Photography of the Past was referred to as a childish dream of Radiesthesia, akin to the stories of Jules Verne, told the author, in substance, to "Wait and see."

Later on, in August, 1958, *La Nazione Italiana*, under the heading "Photographing The Past" gave an account of an instrument which does this work. It was the radiesthetic workers and their technicians who really set this work going. It followed upon research on Remanence—the persistence of radiations emitted by the body which is the object of search. This can now be detected in the Past as well as at a distance. The instrument referred to photographs the result, not of light rays, but those of heat which came from the object. It registers on the film, a model of the objects left on the particular place.

B.C.

BOOKS AND APPLIANCES

Books on *Radiesthesia*, English and foreign, can be obtained from the Markham House Press Ltd., 31 King's Road, London, S.W.3. A catalogue will be supplied on receipt of a stamped addressed envelope.

Copies of *Dowsing* by Pierre Béasse are available at 22s. 6d. (\$3.50) and the Schumfell pendulum mentioned therein at £5 (\$15) and the descriptive handbook at 6d.—all post free.

The Pendulum, the monthly Review of Radiesthesia: Subscription 26s. at home and \$3.80 in North America; *Elementary Radiesthesia*, by the late F. A. Archdale, at 5s. 4d.; Pendulums, of clear and black plastic with nylon thread, at 12s. 6d. and 10s.; and also hollow screw-top pendulums in the same material; also beechwood pendulums at 4s. are all obtainable from the Markham House Press or from Mrs. M. Archdale, 3 Wayside Road, Southbourne, Bournemouth, Hants.

A new edition of *Radiesthesia and some Associated Phenomena*, by T. T. B. Watson, M.B., B.Ch., is also obtainable from the Markham House Press, or Mrs. Archdale.

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The many methods used in the practice of our art become less confusing after reading Noel Macbeth's "Courses," which include special ones for water and mineral dowsers, for medical doctors and for agriculturists, as supplied during the past twenty years. Mr. Macbeth is sole agent for Turenne Wittenesses (600), various amplifiers and rules, as also an atomic analyser and a blood (pressure, acidity, anaemia) tester. He is agent for subscriptions to "R.P.T." (29s. or \$4.25 p.a.). Texts of three lectures outlining testing-method relationships for Beginners at cost 5s. or \$1 by air-mail. Write to "A-A-P," Stock, Essex.

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The Radiesthesia Research Centre, 28 The Mount, Guildford, will construct radiesthetic apparatus and radionic instruments according to individual requirements.

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The following are obtainable from Dr. W. E. Benham, Holt's Crest, Fordcombe, Tunbridge Wells: *Aura Biometer Handbook*, 7s. 6d.; Magnetically Corrected Pendulum, 7s. 6d.; *Aura Biometer* (including handbook, pendulum and accessories), £8 8s., all post free.

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The "Link" divining rod described by Mr. Guy Underwood in his article on Spirals and Stonehenge (*B.S.D.J.* 62, Dec., 1948) can be obtained from him at Belcombe House, Bradford-on-Avon, Wilts., price 8/- post free in U.K., also old type "Oasis" rod, 10/-, in case; also "Oasis" supersensitive rod, 21/-. Reprints of this article are available at 2/- each. Reprints of 10 Essays on water-divining and archaeology, 15/- the set.

* * * *

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